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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND ALBERT G. MEYER, D.D.
ARCHBISHOP OF MILWAUKEE

The Liturgical Conference

Elsberry, Mo.

1955

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The Liturgical Conference seeks to aid the hierarchy in promoting greater active and intelligent participation in the liturgy, and hopes to enroll as members all those who wish to cooperate in attaining this goal. Strength lies in the unity and cooperation of all. The Conference hopes to be this bond of unity, this font of coordination of activity, and the source of mutual assistance and guidance.

The scope of the activity of the Liturgical Conference has widened within its fifteen years of existence to such a degree that it is necessary to secure a larger membership for the needed financial support. Membership is open to all who wish to share in the work—clergy, religious, laity.

We hope that we shall be able to list you as a member if you are not already one, and that you will interest others in our work.

Life Membership	$100.00
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Send dues to: THE LITURGICAL CONFERENCE

Elsberry, Mo.

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FOREWORD

During this Marian Year, the Archdiocese of Milwaukee is happy and privileged to act as host to the Fifteenth National Liturgical Week.

The recently canonized St. Pius X considered the liturgy "the primary and indispensable source of the true Christian spirt." Pope Pius XI of blessed memory asserted that "people are instructed in the truths of faith and brought to appreciate the inner joys of religion far more effectively by the annual celebration of our sacred mysteries than by any official pronouncements of the Church." In his monumental encyclical on the liturgy, *Mediator Dei*, our present Holy Father, Pope Pius XII, calls upon us to "try in every way that the Christian people take such an active part in the liturgy that it becomes a truly sacred action of due worship to the Eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together."

We welcome this Liturgical Week, therefore, to the Archdiocese of Milwaukee. May the deliberations of this Week continue to help promote that deeper knowledge of the liturgy which will enable our people more readily and more easily to follow the sacred rites and take part in them with true Christian disposition. Through the liturgy, the Church has developed ways of cooperating with Christ, methods of stimulating man's response to grace, means of honoring the saints who were patterned on Christ, and forms in which religious emotion and convictions can be expressed—all varied to meet all temperaments, permitting the exercise of mind, will, and, heart in the practise of the virtue of religion. May this Liturgical Week, therefore, help to intensify the spirit of Christ in all those who are privileged to take part therein, and through them may many others be brought to live in ever closer vital contact with the sacramental life and action of Christ in His Church.

In a special way, this Liturgical Week will consider the place of Mary in the liturgy. In the teaching of the Catholic Church, the Mother of Christ appears next to Christ, the new Adam, not merely as the human creature of which He is formed according to His human nature, but also and especially as the new Eve, as one inseparably connected with Christ in the whole economy of the redemption. Chief among the privileges of Mary which this Marian Year sets before us for our consideration are the dogmas of her Immaculate Conception and her corporal Assumption into heaven. These dogmas emphasize the universality of original sin and of redemption. They point to the essential oneness

of the human race, as children of Adam and children of God. They point to the "One Mediator between God and man," who willed to become our Mediator by becoming the Son of the Virgin Mary. They point to the one Church, His Mystical Body, which is the prolongation of His incarnation, and which He established as the necessary means whereby men are to come to Him, and through Him to the Father. They point to the unity which He himself gave that Church as a distinguishing mark: "That they may be one in us, that the world may believe that thou hast sent me" (John 17, 21).

This is a unity which always has been, and is continually present in the Church founded upon Peter the Rock, to whom Christ said: "Feed my lambs. Feed my sheep." This divine mark of the triple unity of faith, rule, and worship, which characterizes the Catholic Church as the one true Church of Christ, will shine forth resplendently in all the deliberations and actions of this Liturgical Week. In the fervent words of the Marian Year encyclical: "May the same Blessed Virgin Mary look down on all those who are proud to call themselves Christians, and who, being united at least by the bond of charity, humbly raise to her their eyes, their minds, and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at last there may be one fold and one shepherd (cfr. John 10, 16)."

Today, Holy Mother Church faces in Communism perhaps the most virulent of her adversaries in her history. How significant, therefore, are the words of the late Pope Pius XI: "Not least among the blessings which have resulted from the public and legitimate honor paid to the Blessed Virgin is the fact that never at any time did the Church fail inviolably to thrust from herself the pest of error and heresy." In proclaiming this Marian Year, our Holy Father, Pope Pius XII, has asked that "fervent prayers be offered throughout the world to the most powerful Mother of God, who is also our tender Mother; and that in these prayers special requests be made of her efficacious and ever-present patronage, that the sacred rights which are proper to the Church may be openly and sincerely recognized by all." May this Liturgical Week contribute much to the fulfillment of these fervent desires of the Holy Father and of all those who have at heart the interests of Christian culture and the progress of civil life.

Above all, we hope through this Liturgical Week to bring about an intensification of that living with Christ in His Church, which modelled upon the mystery of the most Holy Virgin, conceived immaculate and

immune from all stain of original sin, may promote ever more and more in us that innocence and integrity of life which flees and abhors even the slightest stain of sin. In the approved devotion of the Church we have the living authentic profession of faith and morals. The liturgy is rooted in dogma, and is itself the expression of Catholic faith, the continuous exercise of hope and charity (*Med. Dei,* n. 45-46). As a teacher, the liturgy shows us our moral life, in its true Christian light, and in the brightness and invincible hope whereby every Christian heart is daily sustained and strengthened in its journey to God. We are living in a private and social atmosphere, constantly exposed to the many subtle and equivocal forms of the secular spirit. In the liturgy we have an exuberant affirmation of and enthusiasm for the supernatural life. Let our prayers and deliberations and resolutions during this Liturgical Week be the realization of this prayer of our Holy Father: "May God, whom we worship, graciously grant to us all that during our earthly exile we may with one mind and one heart participate in the sacred liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother: 'To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power for ever and ever' " (*Med. Dei,* n. 209).

✠Albert G. Meyer,

Archbishop of Milwaukee

EDITOR'S PREFACE

The Milwaukee Liturgical Week, held under the patronage of the Most Reverend Albert G. Meyer, August 16-19, 1954, earned for itself a place of honor due largely to two factors: the unusually thorough preparation by the local committee under the tireless leadership of Father Joseph Holleran, and the excellent facilities of Marquette University, Holy Angels Academy and the Varsity Theater. From thirty-three states and six foreign lands came a total registration of 2,330—340 priests, 1,130 sisters, 15 brothers, 61 seminarians, and 784 laity.

The first two days were occupied with sectional meetings on the fundamentals of the liturgy for priests, religious, seminarians and laity. The final two days were devoted to the place of the Blessed Mother in the liturgy as a tribute of the Liturgical Conference to the Mother of God in the Year of Mary.

The papers from the first two days on the fundamentals of the liturgy would be largely a repitition of the materials in the earlier volumes of *Proceedings* and therefore will not be published as such, but they are being used as the basis of a practical book on the wherefore and know-how of the liturgical apostolate to be written by Father Shawn Sheehan and Father William Leonard, S.J.

The papers and discussions of the last two days are published herewith. It is our hope that this book will fill a long felt need of a work in English on the place of Mary in the liturgy, and that it may go far to dispel the mistaken notion that the liturgical revival in general and the Liturgical Conference in particular are opposed to devotion to the most holy Mother of God.

A significant moment in the history of the Church in America was the announcement at the Monday evening session by Archbishop Meyer that the Holy Father had granted permission for the use of a generous amount of English in the Ritual for the administration of the Sacraments of Baptism, Confirmation, Marriage and Extreme Unction, as well as for Christian burial and some twenty-five of the more commonly used blessings. The thunderous applause of the audience indicated its awareness that it had been privileged to hear this historic announcement of the Holy Father's great gift to the Church in America.

Having served for two years as the first episcopal President of the Liturgical Conference, Bishop William T. Mulloy of Covington, Ky., in spite of all urging and protests, felt it best for the interests of the

Conference to relinquish the presidency in favor of another member of the American hierarchy. The Liturgical Conference is deeply grateful to Bishop Mulloy for his encouraging leadership.

The choice of the Board of Directors fell upon the Most Reverend Vincent S. Waters, Bishop of Raleigh, N.C., as its second episcopal President. Bishop Waters, who attended most of the sessions of the Week and preached the homily at the Thursday morning High Mass, in his speech of acceptance was very laudatory of the past work of the Conference and expressed eagerness to be of help in the years ahead. We shall look to him for counsel and inspiration.

Our gratitude is due in the first place, under God, to His Excellency, the Most Reverend Albert G. Meyer in whose See City of Milwaukee the 1954 Week was held. The outstanding success of the Week was due in large measure to his fatherly guidance after accepting it under unusually short notice. To Father Joseph Holleran, the efficient chairman of the local committee, we express our deep gratitude, as well as to all of his faithful co-workers—priests, religious and laity.

THE EDITOR.

OPENING SESSION

MONDAY EVENING

AUGUST 16

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Rev. Joseph J. Holleran
Milwaukee, Wis.

Chairman
The Most Reverend William T. Mulloy, D.D.
Bishop of Covington, Ky.
President of the Liturgical Conference

ADDRESS OF WELCOME

The Most Reverend Albert G. Meyer, D.D.
Archbishop of Milwaukee

In welcoming this distinguished gathering for the Fifteenth National Liturgical Week, the Archdiocese of Milwaukee wishes to assure all who have gathered here that we consider it an honor and a privilege. These are not the trite words so frequently used for ordinary gatherings, but rather an understatement of what we are convinced is the significance and importance of the National Liturgical Week in the life of the Church for America.

It is evident that the Archbishop can act as host only through the zealous cooperation of his clergy. The task of implementing my desire and willingness to be the patron of this Fifteenth National Liturgical Week was given to Father Holleran, who responded in the manner that all who know him is so characteristic of his priestly zeal and willingness to work. Having been asked at a rather late date to sponsor this week, an unusual amount of detail work had to be undertaken by the local chairman if the week itself were to be a success. How well Father Holleran has succeeded will be clear not only as the sessions proceed, but is already evident in one way in the beautiful program prepared under his careful and helpful supervision. To him and to all who have cooperated with him go my sincere thanks and deep appreciation.

These are also the measure of warmth of our welcome to Bishop Mulloy, to the other bishops, priests, religious and laity who have gathered here from different parts of the country.

We meet here at an auspicious time when through a common affirmation of the unity of worship, we proclaim to all the world the inseparability of the three unities—faith, rule and worship.

In the conviction that Christ established the Church as a perfect visible society, we also know that Christ gave to His numerically one Church that social and internal unity which excludes division and schism. As a society, the Church enjoys an internal unity which consists in the united action of her members directed towards a common end or goal. This united action, according to the peculiar nature of the Church, takes place in faith, in obedience, and in the common worship and sanctification of the faithful under the direction of her teachers and rulers.

The unity of the Church, therefore, taken in its full sense, is based upon three distinct elements, namely unity of teaching and of faith, unity of government and obedience, and unity of worship and means of salvation. Hence, theologians speak of the symbolic, social, and liturgical unity of the Church.

The intimate relationship and necessary correlation of these three elements is seen in all the passages of the New Testament and of the Fathers which theologians are wont to use to demonstrate the unity of the true Church of Christ. External unity, considered as a huge facade hiding internal disunion, is a chimera. In so serious and vital a matter, men cannot act a farce for long. The Church of Christ is constantly presented to us as Christ's one fold, and as a fold presided over by a visible deputy, Peter.

"The Church is one," writes St. Cyprian in *De Unitate*, "though extended far and wide, and is further multiplied by the increase of her fruitfulness. Even so the sun has many rays, yet one light; and the tree many boughs, yet its strength is one, resting on the firmly clinging root; and whereas many streams flow down from one fountain-head, though a multiplicity of waters may seem to be diffused from the bountifulness of its overflowing abundance, yet is unity preserved in the common source. Part a ray of the sun from its orb, this division of light its unity allows not; break a branch from the tree, once broken it can bud no more; cut the stream from its source, the remnant dries up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the

whole world; yet the light is one which is spread over every place, while its unity of body is preserved."

Unity of worship refers especially to acts of public worship, in which the faithful participate in their capacity as members of a society, the Church. It applies only to those things that are of divine institution, which may be summed up in the Sacrifice of the Mass, and the Sacraments. Unity is not necessary in those things which Christ left to the discretion of the Church, to be changed according to the needs of time and place. The various rites used do not affect the unity of worship, neither is unity of worship disturbed by the use or the neglect of devotions which are not essential. Practically, therefore, unity of worship means that all members of the Church be initiated by the same sacramental rite of Baptism, participate in the fruits of the same Sacraments, and worship God by the same Eucharistic Sarifice.

Unity of worship, therefore, flows directly from unity of faith and unity of rule. The doctrine which states that "all men are free to worship God according to the dictates of their own conscience" simply means accordingly that each man is free, not only to believe according to his own interpretation of Scriptures, but also to worship God in his own way. This either denies that our Lord established any definite form of worship in the New Law, or maintains that we cannot know with certainty what it is, for surely no Christian could believe that he is free to worship as he pleases, if he admits that Christ established a definite form of worship to be used by His followers.

It is significant that Pope Pius XII stresses the theme of unity at the very beginning of the encyclical letter, *Mediator Dei*. He says:

> With docile hearts, then, let all Christians hearken to the voice of their common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one sole desire. This is a duty imposed, of course, by the honor due to God. But the needs of our day and age demand it as well. After a long and cruel war which has rent whole peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the efforts to find the best possible way to restore peace to the world. It is, notwithstanding, our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and wholehearted acceptance of the same truth, along with their united obedience and loyalty to their appointed pastors, while rendering to God the worship due to Him, makes of them one brotherhood: "for we, being many, are one body; all that partake of one bread" (1 Cor. 10:17).[1]

[1] *Mediator Dei*, 12.

From this text it is clear that the Pope looks upon the authentic liturgical revival as outlined by himself in this encyclical as one of the most important and necessary means of promoting peace in the world. He considers it a most powerful expression of the essential unity of the true Church of Christ, and indeed a means whereby the unity of faith and the unity of rule can be made effective in the lives of men.

We meet, therefore, in the fullest willingness and harmony with the age-old axiom, *sentire cum Ecclesia.* Pope Pius reproved two extremes: the lethargy and the indifference of those in whom "the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent." While, on the other hand, he is constrained to reprove, with considerable anxiety and some misgiving, the imprudent zeal of certain enthusiasts, who, "over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes event taint it with errors touching Catholic faith and ascetical doctrine."

Hence he lays down as the solid criterion of the liturgical movement, "the integrity of faith and morals," i.e. the essential inter-relation of unity of worship with unity of faith and unity of rule.

In thus reproving the extremes, the Holy Father is careful to point out in reproving one extreme, he does not thereby agree with the other extreme.

The work of these National Liturgical Weeks, and of the Liturgical Conference, presently under the able guidance of the indefatigable and most zealous Bishop of Covington, is recognized as an important development in that whole movement, which in modern times can be traced to France after the days of the French Revolution.

Many names come to mind, but especially that of Gueranger. Pope Gregory XVI in setting up the Abbey of Solesmes blessed and approved the plans of Gueranger, giving, among other goals, that of making to relive the sound traditions of canon law and the currently more or less declining laws of the liturgy. The work of Gueranger gave immediate solidity to the liturgical movement everywhere: in Germany, Beuron (with the names of Baumer and Dom Schott), and the restoration of sacred art; in England, where Cardinal Newman said: "To be ignorant of the liturgy is to comprehend only half of the Catholic religion"; in Belgium, the Abbey of Maredsous, with the names of Van Caloen and

the studies of Dom G. Morin and the *Revue Benedictine;* in Italy, principally through G. Amelli, founder of the Association of St. Cecilia for Sacred Music (Solesmes).

The organization of this modern liturgical movement, with the approval of the supreme authority of the Church, may be seen in the *Motu Proprio* of St. Pius X on Sacred Music (Nov. 22, 1903) at the very beginning of his pontificate. (Unity of rule with the codification of canon law; unity of faith, the condemnation of modernism, and the catechetical apostolate.) While this *Motu Proprio* dealt principally with sacred music, it repeatedly states that the restoration depended upon a renewal of the liturgical spirit. From this time onwards the movement had three principal scopes or purposes, not all of which were equally pursued everywhere: (1) active participation of the faithful; (2) a return to the sacred art of the Church (i.e. music, art in its more restricted sense, etc.); (3) scientific study of all these elements.

Many other names come to mind: centers, such as Maredsous, Mont-Cesar, Malines, St. Andre-lez-Bruges, Anvers, Maria Laach; persons such as Pius Parsch and Cardinal Schuster; different reviews, too numerous to mention. And of course there is the incomparable modern papal document of *Mediator Dei.*

Of this movement, the National Liturgical Conference is a recognized part, having contributed much to the resurgence of a scholarly and sound interest in and promotion of the study of the liturgy in our country.

In conclusion, I welcome this Liturgical Week to Milwaukee, and I should like to conclude with these words of my introduction to the booklet prepared for this occasion:

> Above all, we hope through this Liturgical Week to bring about an intensification of that living with Christ in His Church, which, modelled upon the mystery of the most Holy Virgin, conceived immaculate and immune from all stain of original sin, may promote ever more and more in us that innocence and integrity of life which flees and abhors even the slightest stain of sin. In the approved devotion of the Church we have the living authentic profession of faith and morals. The liturgy is rooted in dogma, and is itself the expression of Catholic faith, the continuous exercise of hope and charity.[2] As a teacher, the liturgy shows us our moral life, in its true Christian light, and in the brightness and invincible hope whereby every Christian heart is daily sustained and strengthened in its journey to God. We are living in a private and social atmosphere, constantly exposed to the many subtle and equivocal forms of the secular spirit. In the liturgy we have an exuberant affirmation of and enthusiasm for the

supernatural life. Let our prayers and deliberations and resolutions during the Liturgical Week be the realization of this prayer of our Holy Father: "May God, whom we worship, graciously grant to us all that during our earthly exile we may with one mind and one heart participate in the sacred liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother: 'To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power for ever and ever'."[3]

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[2] *Mediator Dei*, 45-46

[3] *Ibid.*, 209.

TUESDAY, AUGUST 17
ST. HYACINTH, CONFESSOR
DIALOGUE MASS

Celebrant
Rev. Victor T. Suren
St. Louis, Mo.

HOMILY

The Most Reverend Raymond P. Hillinger, D.D.
Bishop of Rockford, Ill.

"Where two or three are gathered together in My name, there I am in the midst of them" (Matt. 18:20).

Beloved in Christ: When Father Holleran in the name of the officers of the Liturgical Conference invited me to come here today on this feast of St. Hyacinth to preach the homily as this dialogue Mass, I was naturally very happy at the invitation because it took me back to the days when as a curate at St. Aloysius' Church in Chicago, where, under Father Bernard Laukemper (may the Lord rest his soul) I first became acquainted with the work of the Liturgical Conference. And believe me when I tell you that I would like to spend all the time that you are giving so graciously to this work which must be so dear to the heart of Christ, if my chancellor had not taken a vacation during this week. But I like to think that apart from the thought of the homily today, those words of the Evangelist which I quoted apply in a real and a very special way to your sessions during this week. Surely if the Master of the universe could say as He did, "Where two or three are gathered together in My name," for the purpose of prayerful meditation, for the purpose of orientating hearts fashioned after His own Sacred Heart, for the purposes which must always be close to the Holy Trinity, if He says this of a few—"where two or three are gathered together in My name, there I am in the midst of them"—then how genuinely do those words apply to your meetings during this Liturgical Week.

While this is not a homily in the strict sense—because I am taking advantage of the opportunity go generously afforded me to give you somewhat of a commercial for the diocese of Rockford—I would like you to know that whereas you began your conference yesterday, I began what I like to think of as my own private liturgical week on Sunday

morning when I was invited to St. Michael's Roumanian Greek Catholic Church in Aurora to participate in the liturgy of the Byzantine rite of St. John Chrysostom and St. Basil the Great.

The second reason I am happy to be here this morning is to tell you something I am sure will be of interest to you. I hope it will be an inspiration to all, and that it may serve as an incentive to others who have the care of seminarians and future priests in hand. When I came to the diocese of Rockford, Bishop Boylan had established the very laudable custom of ordaining in their own parish the young men who studied for the diocese of Rockford. Of course, you can well understand that something like that would be impossible in an archdiocese as large as Chicago or Milwaukee, but in a smaller diocese, where the ordination classes run three or four a year, this is a real opportunity. No matter how small the town may be, no matter how small and inadequate the facilities of the parish church may be, we come there to raise up another priest of God, another Christ. This year, while it was difficult because we had ten ordinations, we tried to group the ten in such a way that we might localize or center the attraction in a particular church and yet not cause inconvenience to any of these to be ordained. The first three young men were ordained at St. Nicholas' Church in Aurora. The Benedictine Fathers at Marmion Abbey had two of their young monks in this first ordination class and they were the ones who suggested that, instead of having the usual low Mass, we have the full liturgy of the Church at that ordination. So we had a Pontifical Mass and the monks from Marmion chanted the Mass. All who participated, both the young men who were elevated to the priesthood, as well as their parents, friends, and the many sisters and priests who were present, were all agreed that this is the way in which an ordination should take place.

The other parishes did not have the assistance of a Benedictine monastery, but in our cathedral parish the choir got together and with the help of our priests at the cathedral we were able to duplicate the event in Aurora. And in the third ordination at Harvard up near the Wisconsin line, again we were able to have the ordination of three young men, two from that parish and the other from the neighboring parish of Johnsburg, with the richness and the fullness of the liturgy.

I mention this because I feel that you are interested in knowing that throughout the country, certainly throughout the province of Illinois, steps are being taken to further the liturgy which is so near to your hearts. The liturgical spirit is definitely finding a place. It shows

itself in one way in the elimination in the parish of excessive Requiem Masses, the priests saying the Masses of their choice with due respect to the rubrics. It shows itself in the willingness of the priests—and not always young priests but also older priests—to go along with something as the complete singing of the *Dies Irae* at a Requiem Mass, with the introduction and the furthering of a dialogue Mass such as that in which you are participating this morning. In our diocese it is showing itself in another way, and I am very happy and proud to announce this. Next year, instead of the usual retreat for our priests, we are introducing what we hope will be a liturgical retreat, in which all of the priests of the diocese will have an opportunity, as you have the opportunity here in this blessed week, to enter into the fullness of the liturgical life. Naturally, there may be some who will shake their heads and say that a movement of this type is foredoomed to failure. We are ready and willing to take that chance. There will be many, many more, you may be sure, who will come out of our clerical liturgical week with something of the gladness of heart and the lightness of spirit which will be yours after you have taken part in these deliberations.

So today, while celebrating with you the feast of a great Dominican Saint, a zealous missionary, we point out to you that the paths of sanctity and the call to missionary activities are here for you as they were for Saint Hyacinth or any other saints you shall honor during these days. You have an opportunity today, which perhaps those saints years ago would have embraced with prayerful eagerness. We are still in somewhat of a wilderness, a wilderness of disbelief, a wilderness not only of immorality, but amorality. We are face to face with the problems which are presented to us in a country that renders lip service to Almighty God and makes no attempt to practice the fundamentals of religion which were portrayed in the Ten Commandments. If you want proof of that, I refer you to any of the priests who are in attendance here. Ask them what type of co-operation they receive from people outside their fold in trying to fight so immoral a presentation as the picture *The French Line.* People stood there, willing to let the Catholic Church take upon itself to outlaw this type of picture, well knowing that the Church is always very sure not to legislate morality out of the picture unless people themselves are sold on the purpose behind such legislation. The fact that we attempt to go all out in our endeavors to stop a thing of this kind—for even the supreme court of these otherwise grand United States will give *carte blanche* to the showing of such a film—is evidence of the need of integrating our prayers, our wishes, our Christ-like ambitions in a week such as this.

So again I say, if the good Lord looked down with favor on two or three gathered togethir in His name, I am sure that His blessings are upon you this week, that He is happy that you have come together to give of your time to promote the great cause of the liturgy in the sight of the Catholic Church, and in the sight of the heavenly Father.

WEDNESDAY, AUGUST 18

FOURTH DAY WITHIN THE OCTAVE OF THE ASSUMPTION

SOLEMN MASS

Celebrant
Reverend Godfrey Diekmann, O.S.B.
St. John's Abbey
Collegeville, Minn.

HOMILY

The Most Reverend Joseph Annabring, D.D.
Bishop of Superior, Wis.

"This day the Virgin Mary ascended into heaven; rejoice, for she reigns with Christ forever." Ant. of *Magnificat.*

Our Holy Father, Pope Pius XII, has designated this year as the Marian Year, and has dedicated it in a special way to our Blessed Mother.

In his devotion to the holy Mother of God he has placed his pontificate under her motherly protection. He, in turn, testifies to the many favors which he has received through her all-powerful intercession.

By his Apostolic Constitution *Munificentissimus Deus,* issued on November 1, 1950, he defined the dogma of the Assumption of our Blessed Mother as an article of Catholic faith. On the same occasion he gave us through the Sacred Congregation of Rites the new Mass formulary for the feast of the Assumption.

This new Mass formulary is, indeed, an illustration of the axiom *Lex orandi est lex credendi.* By recalling the prophecies and the figures of the Old Testament and by narrating the historical events of the New Testament this Mass formulary portrays the munificent role which Mary played in the redemption of mankind.

The Introit pictures for us the beauty of Mary's glorified body and the splendor of her immaculate soul under the figure of the woman "clothed with the sun, and with the moon under her feet, and on her head a crown of twelve stars."

The Gradual, taken from Psalm 44, is a marriage song composed to

celebrate a royal wedding. The psalmist's joyous sentiments overflow into the description of the glory and justice of the bridegroom, and the beauty of the bride. The liturgy very appropriately applies the theme of this psalm to our Blessed Mother because she became the spouse of the Holy Spirit in a mystic sense at the time of the incarnation.

The Offertory alludes to the tragic scene in Paradise—the angels with the flaming sword, the first Adam and the first Eve walking out of paradise with shamed brows drooping heavily over their saddened, sin-stained hearts.

But in those sin-stained hearts was lodged a hope, the hope enkindled by the glad tidings of the "first gospel" — "I will put enmities between thee and the woman, between thy seed and her seed." In this prophetic picture they could see the New Adam and the New Eve restoring in part the heritage which they had lost for their children.

The Epistle, taken from the Book of Judith, praises the Virgin Mother under the figure of Judith as the "Valiant Woman" of the New Jerusalem, for she, indeed, was the glory of Jerusalem, the joy of Israel and the honor of her people.

In the Gospel the liturgy leaves behind figures and symbols, for the prophecies have been fulfilled; the angel had brought the message from heaven; Mary had pronounced her *fiat* and "she conceived of the Holy Ghost." In her joy Mary visits her cousin Elizabeth, and Elizabeth, filled with the Holy Spirit, cried out: "Blessed art thou among women and blessed is the fruit of thy womb. Whence is this to me, that the mother of my Lord should come to me?"

The doctrine of the divine motherhood which is further revealed to us in the Gospel of this Mass is the very core of our faith in Mary and the keystone, as it is called, of all Marian theology.

In his encyclical letter, *The Light of Truth (Lux Veritatis)*, Pope Pius XI stresses this truth in these words: "From the dogma of divine motherhood," he writes, "emanates as from a deep and hidden spring, both Mary's unprecedented grace and her pre-eminent rank which is second only to that of God."

In these words the Holy Father points out that the divine motherhood is the source of Mary's greatness, her place at the summit of creation, her unprecedented fulness of grace, her perpetual virginity, her office as co-redemptress and mediatress of all graces and her spiritual motherhood of all the children of Eve.

As promoters of the liturgical apostolate and as children of Mary, we are naturally anxious to understand more fully, and to appreciate more deeply the relationship which exists between Mary and Calvary, and Mary and the Mass. This relationship must be very intimate because the Church is at once a liturgical and priestly society, and a Marian society. Within the virginal womb of Mary—to use the words of Pius XII—"Christ our Lord already bore the exalted title of Head of the Church . . . It was she, the second Eve who, free from all sin, original and personal, and always most intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by his unhappy fall, and her Mother's rights and Mother's love were included in the holocaust."[1] The key, then, to the relationship of Mary to Calvary, and Mary to the Mass is the doctrine of the divine motherhood, the doctrine of Mary the Mother of Jesus standing at the foot of the cross, actively participating in the sacrifice of her Priest-Son by making His sentiments of love, obedience and suffering her very own. And because Almighty God endowed her with those delicate aptitudes of motherhood, she felt the suffering of her Son more keenly than she would have felt her own.

Again, in virtue of her divine motherhood, Mary shared in the mysteries of the incarnation, in the mystery of the nativity, in the mysteries of the holy childhood and above all in the mystery of Calvary. On Calvary she not only presented her Divine Son as Victim, but impelled by the example of her Redeemer-Son and inspired by His Spirit, she made her very own His sufferings and His intentions. In return, her Divine Son received these dispositions of His Blessed Mother and integrated them with His own in the act of redemption. By this community of will, love and suffering Mary shared in the acquisition of the fruits of Calvary and became the co-redemptress of the human race.

Since Mary played a role—secondary, but nevertheless real—in the acquisition of the graces of Calvary, what role does she play in the distribution of these graces through the Holy Sacrifice of the Mass?

Since the Sacrifice of the Mass is the extension of the Sacrifice of Calvary into time and space, the Sacrifice of the Mass becomes her Mass for the same reasons and in the same measure that the Sacrifice of Calvary was her sacrifice. Mary had a title to the Sacrifice of Calvary by reason of the incarnation whereby she was raised to the hypostatic

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[1] *Mystici Corporis*, 110, 42

order by communicating the uncreated existence of the Word to the human nature of Christ; she had acquired a title to the same august sacrifice of the redemption by that community of will and suffering which existed between herself and her Divine Son. Thus the merits of the cross and the fruits of the Mass were given to her in a unique fashion as the Mother of the redeemed. These merits and fruits belong to Christ as the principal Mediator Who holds primacy to all things in the mystery of the redemption; they belong to the faithful as beneficiaries of the divine goodness; they belong to Mary as the special beneficiary of the divine benevolence and as the intimate associate of her Redeemer-Son.

It is true that Mary did not share in the powers of the priesthood. After Pentecost she needed the priest in order to have the Mass. But in the Communion of Saints she is closest to Christ, and in her intercession she is the most efficacious. She may be regarded as the prototype of the Church in the supreme realization of active participation in the Mass and of the total surrender of which we should make of ourselves in union with Christ the Victim. She is at once the model of the priest who celebrates *his* Mass and of the faithful who assist at *their* Mass.

A more thorough understanding of the role of Mary in the acquisition of the merits of the redemption and the distribution of these merits as mediatress of all graces must bring us to a fuller realization of the divine law in the plan of the redemption, namely, the law whereby Almighty God will not save sinners without their free cooperation in the work of salvation. Our Holy Father points out this truth in his encyclical letter on the Mystical Body. He writes: "Dying on the cross He (Christ) left to His Church the immense treasury of the redemption, towards which she contributed nothing. But when those graces come to be distributed, not only does He share this work of sanctification with His Church, but wills that in some way it be due to her action. This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our Divine Savior as though they were His associates."

We must, therefore, cooperate with Christ as if we were His "associates." We must strive to attain—as far as we are able—that com-

munity of will, love and suffering which existed between Christ and His Blessed Mother.

Mary made her very own the intentions, the sufferings, and the dispositions of her Divine Son dying upon the cross, namely, that generous love and perfect obedience by which He accepted death, the penalty of sin, with its consequent humilitations and sufferings.

Mary is the model of a "generous love." In the beautiful Secret prayer of the Mass for the Feast of the Assumption we plead with her, so that through her intercession, "our hearts may be inflamed with the fire of love" and continually long for our Maker. All love is lonely, lonely as the majestic mountain top and restless as the endless sea until it is united with the object of its love; hence in the Postcommunion we beg to be united endlessly with God in the glory of the resurrection.

Mary is the Mother of God and the Mother of men; the Mother of the children of Eve, mournful in this vale of tears.

When Almighty God ordained that Mary should become the Mother of God and our Mother, He gave her a mother's heart, a mother's capacity for affection, a mother's understanding and a mother's inexhaustible devotion.

Today, many of the children of Mary are crying to her from this "vale of tears"—children and parents torn one from another, the homeless and dispossessed longing to return to the land of their birth, the innocent languishing long and lonely hours in prison, the persecuted suffering for the faith, the missionaries exiled from their land of labors, the prodigals tormented by the memories of their spiritual estates dissipated in sin—all these, and more, are crying to her so that she may turn her eyes of mercy toward them. Often they will call upon her as the Virgin most merciful. She will answer their pleas because she who suffered so much in mind and heart knows how to exercise compassion towards those in need.

It is true, indeed, that we are living in a new age of martyrdom. The Pope of this age, Pope Pius XII, has placed his pontificate under the patronage of Mary who is the Queen of Martyrs and has called upon us repeatedly to practice a more fervent devotion to her Immaculate Heart. This devotion to the Immaculate Heart of Mary, Queen of Martyrs, should instill in us an ardent desire to become a *martyr,* a *witness* to Christ "even unto the end of the earth." To achieve this end the Holy Father has pointed out the means in his encyclical letters on

the Mystical Body, the sacred liturgy of the Church and the constitution, *Christus Dominus*. In these documents he appeals to us directly and indirectly to live a more fervent Eucharistic life, because only that life which has become strong with the strength of Christ can meet the challenge of our age.

To become a *witness* to Christ by the purity of our faith, the fervor of our love and the constancy of our hope we need the Holy Sacrifice of the Mass which the Secret prayer of the feast of St. Ignatius of Loyola tells us is "to be the fount of all holiness." Again, to become a *martyr* in the true sense of the word, we need the Holy Sacrifice of the Mass which the Secret prayer of the Thursday in the third week of Lent tells us is "that sacrifice from which all martyrdom received its beginning."

Although we may not be called to suffer the martyrdom of blood, let us be mindful, nevertheless, of the words with which the Church addresses St. Martin: "O holiest soul, although the sword of the persecutor has not cut thee down, thou hast, nevertheless, not lost the palm of martyrdom." His daily life was a continuous martyrdom. May we so live that our daily lives may be a continuous revelation of the action of divine grace within our souls.

Let us, then, turn to Mary our Mother, to Mary assumed into heaven, to Mary crowned the Queen of angels and saints, and ask her to look down upon us "fallen, but striving still to rise anew" so that we may by the passion and cross of her Divine Son attain to the glory of His resurrection. Amen.

MORNING SESSION

AUGUST 18

Chairman

Rev. Alphonse E. Westhoff

Kirkwood, Mo.

MARY IN THE OLD TESTAMENT

Rev. Maur Burbach, O.S.B., M.A., Ph.D., S.M.L.

Conception Abbey

Conception, Mo.

A poular prejudice associates the liturgical revival in general, and, perhaps, in this country, the Liturgical Conference in particular, with an attitude and even an effort unfavorable to the spread of devotion to the Mother of God. How false this prejudice is should be obvious from the theme selected for this year's Liturgical Week. And if this meeting were to accomplish no more than to dispel the fallacy, that in itself would be sufficient accomplishment.

Those of us who have supported the Liturgical Conference and who share its convictions are ready to admit that a hasty and wholesale promotion of all and sundry devotions to Mary has not found favor with us. But we protest that the reason is respect for Mary, not disinterestedness in her.

Some years ago, at a conference on a smaller scale, one of the great leaders of liturgical progress in our country was taken to task for his stand on the then popular Fatima devotion. He had suggested that it was being surrounded with a good deal of sentimentality, banality and even commercialism. An objector insisted that he could not tolerate derogatory talk about the Virgin Mary. A kind of debate ensued. Our champion tried to point out, calmly and patiently, that he did not mean to be derogatory to the object of these devotions, but rather that the devotions themselves were oftentimes offensive. The distinction, it seems, was lost on his adversary. Finally, he resorted to questions. "You claim," he said, to have great devotion to Mary. In that case you

are surely fond of her meditation book. Do you use it regularly?"

"What book do you mean?"

"I mean the Old Testament," was the answer.

"You claim great devotion to Mary. Surely, then, you are fond of her prayer. Do you say it often?"

Here the opponent was confident he qualified. "Yes, I recite the rosary every day."

"I am not thinking of the rosary," was the reply. "I mean Mary's prayer, the *Magnificat.*" That ended the debate.

There is no thought, and we hope no need, of reopening that debate of years ago. A glance at our program will indicate that the object of this year's week is to examine in some detail the solid foundation on which true devotion to Mary rests, and to set down in the *Proceedings,* which will be the fruit of this conference, on both the popular and the scholarly level, "a much needed and fairly exhaustive work precisely on Mary's place in the liturgy."

Encyclopedic works on Mary are the order of the day. The last decade has brought us the monumental *Katholische Marienkunde* edited by Paul Strater, S.J.,[1] for the German speaking world. The French have Du Manoir's, *Maria,*[2] and the Italians, Cecchelli's *Mater Christi.*[3] What a credit it would be to the Liturgical Conference to provide in English an anthology which, at least from the liturgical aspect, would be comparable to these!

"Mary in the Old Testament"—there are dozens of ways in which

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[1] Volume I, *Maria in der Offenbarung* (Paderborn: Shöningh, 1947, pp. 383) is of special interest as regards this study. This volume opens with a scriptural picture of Mary. The Old Testament picture is drawn by the eminent scholar and former rector of the Pontifical Biblical Institute at Rome, Father Bea, S.J. His study falls into four divisions: Mary in prophetic vision, Mary in God's eternal plan, Mary as pure spouse of God, and Mary as prefigured by types.

[2] *Etudes sur la Sainte Vierge.* Sous la direction d'Hubert du Manoir, S.J., vol 1, Paris: Beauchesne, 1949, pp. 919. This is also a gigantic three volume work. Unfortunately the article, "The Holy Virgin in the Old Testament" by A. Robert, S.S., is rather untasifactory. There seems to be a conscious effort to reduce the Marian content of the Old Testament as much as possible.

[3] Ed. F. Ferrari, 3 vols. in octavo, Rome, 1946-1954. This scholarly study is by a layman. Originally planned as a three volume work, there is hope now of the addition of a fourth volume on Mary in the liturgy.

the theme might be developed, dozens of ways in which it has been developed.[4]

A study of the various works which have been done on Mary in the Old Testament has suggested that there is room for another, which may be divided into three main sections: Mary, the chosen daughter of the Father; Mary, the Virgin Mother of Jesus; and Mary, the beloved and bride of the Spirit.

Before attempting these individual sections, however, allow me a few paragraphs of a more general nature.

"*Et erat Mater Jesu ibi,* and the Mother of Jesus was there" (John 2:1), the idea, expressed in various ways, is found repeatedly in the New Testament.[5] It can serve as a principle: wherever we find Jesus, we find Mary. We think of Bethlehem, of Cana, and especially of Calvary. But the principle dominates wider range. Jesus and Mary are inseparable. That our Lord is to be sought in the Old Testament, that He can be found there, is admitted by all. St. Augustine expresses the fact beautifully. "Read all the prophetical books omitting Christ, what will you find so insipid and meaningless? Understand Christ there and not only is your reading full of savour but also inebriating."[6]

"*Et erat Mater Jesu ibi.*" "Where Christ is, there Mary is." And if, as St. Jerome observes, "*ignoratio Scripturarum ignoratio Christi est,* ignorance of the Scriptures is ignorance of Christ,"[7] we may add, *ignoratio Scripturarum ignoratio Mariae est.*

We are ready enough to grant this truth for the New Testament; let us realize that it is true also for the Old, which "being inspired by God is useful for teaching" (2 Tim. 3:16), which "was written for our instruction" (Rom. 15:4), which our Lord comes not "to destroy, but

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[4] Besides the works already cited see also: *The Mother of Jesus in Holy Scripture,* by Dr. Aloys Schaefer, translated from the second German edition by Ferdinand Brossart, V.G., Frederck Pustet & Co., New York, 1913 (a work very helpful in compiling this study) and "Our Lady in the Scriptures" by E. C. Messenger, Ph.D., in *A Catholic Commentary on Holy Scripture* (hereafter cited by CCHS), edited by Dom Bernard Orchard, M.A. (Cantab.), Rev. Edmund F. Sutcliffe, S.J., M.A. (Oxon), L.S.S., Rev. Reginald C. Fuller, D.D., L.S.S., and Dom Ralph Russell, D.D., M.A., (Oxon.), Thomas Nelson and Sons, London etc., 1953, pp. 113-116 (84a-86m). A further biblography on Mary in the Old Testament may be found at the head of this article in CCHS.

[5] Cf. Luke 2:5-6, 11-27; Matt. 2:11, 20-21; 12:46; John 2:12; 19:25; Acts 1:14.

[6] *In Joan. Evang.* Tract. 9, 3, 2, PL 35: 1459.

[7] *Comm. in Isaiam Proph.,* Prol., PL 24:17.

to fulfill" (Matt. 5:17). Let us not say that a knowledge of the Old Testament is more necessary for a knowledge of Mary than it is for a knowledge of Christ, but let us say that it is equally necessary. A glance at the documents that surround the definitions of Marian dogmas, from the Immaculate Conception to the Assumption, will convince anyone of the role the Old Testament played in their formulation. Next to Christ, in the Old Testament, stands Mary.

> In her culminated all the expectation of the Jewish people, insofar as all the preparations, aspirations, inspirations, graces, prefigurations which had filled the Old Testament, all came together and were summed up in her; it is true to say that at the eve of Christ's coming she was the epitome and incarnation of the long waiting of twenty centuries. The whole of the Old Testament seems to come together in her with a more ardent longing and a more complete spiritual preparation for our Lord's coming.[8]

I do not mean that Mary's picture may be seen in clear relief in the first lines of supernatural revelation. The picture discloses itself gradually. Step by step, little by little, light pierces darkness, the fog lifts, the clouds roll away, until at last her full features may be seen in Him Who is the "true light of the world" (John 1:9). "*In Vetere Testamento Novum latet et in Novo Vetus patet*, the New Testament hides in the Old, the Old appears in the New."[9] What of old could be seen only in the half light of a growing dawn can now be viewed in the noonday brightness of the sun.

The Old Testament gradually furnishes the features, the nearer the fulness of time approaches, of the splendid temple of the Holy Ghost which Mary had become by God's grace. It enables us to value beforehand her exalted task and position and to find in the most Blessed Virgin and Mother of God the promised "sign" of redemption and "the woman" mentioned in the very first announcement of salvation. However long the interval between the first promise in Paradise and the Gospel may be, and however gradually revelation developed in the time of preparation, still it is always the same image of the Mother of God that the inspired author depicts.[10] Human authorship of the Scripture and the circumstances of various times give the picture variety; divine authorship safeguards its unity until it can be fully revealed in the fulness of time.

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[8] Jean Danielou, *Advent* (Tr. by Rosemary Sheed), Sheed and Ward, New York, 1951, p. 102.

[9] St. Augustine, *Quest in Hept.* 2, 73, PL 34:623.

[10] Cf. Schaefer-Brossart, *op. cit.*, p. 10.

Mary, the Chosen Daughter of the Father

The works *ad extra* of the three Divine Persons are indeed common to all three. And yet the attribution of certain works to the Father, others to the Son and still others to the Holy Spirit, contains a wealth of theological beauty. The origins of the theology of attribution may be discovered in the Old Testament and these scriptural origins are faithfully reflected in the sacred liturgy.

According to the eternal plan of God, mankind was to be redeemed through the incarnation of the Son of God, the second Person of the Blessed Trinity. From all eternity, God's design for creatures had as its end and goal the sacred humanity which was to be united hypostatically to the Word. But if the whole work of creation, of the preservation and government of the world, of the direction and guidance of humanity through the course of the centuries, was in view of the only begotten Son made man, we may say also that it was in view of a chosen daughter, designated from all eternity to cooperate as an inseparable instrumental cause with the Son as His Mother. If the first end of the eternal plan of the Father is the Word made flesh, the second end of that same plan is the Mother from whom He was to take His flesh. Jesus is the only-begotten Son of the Father; Mary is the first and dearest daughter of the Father. Because of her union with the Son, she assumes a dignity as elevated as is this union, a kind of infinite dignity.[11]

In this exalted dignity, arising from the divine maternity, we find the root of the special veneration of *hyperdulia* which the Church has bestowed on Mary from the beginning. In it we discover the reason the sacred liturgy consistently speaks of her in the scriptural language of the so-called *libri sapientiae*.[12]

The Son, the *Logos,* is the Wisdom of the Father. But so is Mary, the *sedes sapientiae,* seat of wisdom and mother of Wisdom. Since the Word was made flesh through Mary, since she is in God's plan a necessary intervening cause, everything was created, ordained and directed

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11 Cf. St. Thomas, *Summa Theologiae,* Ia. q. 25, a. 6, ad 4: . . . *quod humanitas Christi ex hoc quod est unita Deo, et beautitudo creata ex hoc quod est fruitio Dei, et Beata Virgo ex hoc quod est mater Dei, habent quandam dignitatem infinitam ex bono infinito, quod est Deus; et ex hac parte non potest aliquid fieri melius eis, sicut non potest aliquid melius esse Deo.*

12 This is the Breviary title for Proverbs, Ecclesiasticus, the Book of Wisdom, Ecclesiastes and the Canticle of Canticles.

in view of her. Hence the Church, both in her Missal and Breviary delights in applying to Mary the words:

> I was set up from eternity, and of old before the earth was made.
>
> The depths were not as yet, and I was already conceived: neither had the fountains of water as yet sprung out.
>
> The mountains with their huge bulk had not as yet been established: before the hills I was brought forth.
>
> He had not yet made the earth, nor the rivers, nor the poles of the world.
>
> When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths:
>
> When He established the sky above, and poised the fountains of waters:
>
> When He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when He balanced the foundations of the earth:
>
> I was with Him forming all things: and was delighted every day, playing before Him at all times;
>
> Playing in the world. And my delights were to be with the children of men" (Prov. 8:23-31).[13]

The same theme is found in Ecclesiasticus in a passage also applied to Mary:

> I came out of the mouth of the Most High, the first born before all creatures.
>
> I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth.
>
> I dwelt in the highest places, and my throne is in a pillar of a cloud.
>
> I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea . . .
>
> From the beginning, and before the world, was I created;

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[13] Cf. Epistle for the Immaculate Conception and the Nativity of the Blessed Virgin Mary.

and unto the world to come I shall not cease to be" (Eccli. 24:5-8, 14).[14]

Ecclesiasticus goes on with an account of the dealings of "Wisdom" with the human race, which we may interpret as applying to the history of man from his creation up to the time of Abraham. The Church, in her liturgy, does not hesitate to designate Mary as this "Wisdom."

> And I have stood in all the earth: and in every nation I have had the chief rule . . . and in all these I have sought rest, and I shall abide in the inheritance of the Lord (24:9-11).[15]

But the human race as a whole rejected "wisdom" and turned to idolatry, wherefore "wisdom" was entrusted to the seed of Abraham:

> And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem.
>
> And I took root in an honorable people and in the portion of my God his inheritance: and my abode is in the full assembly of the saints.
>
> I was exalted like a cedar in Libanus, and as a cypress tree on Mount Sion.
>
> I was exalted like a palm tree in Cades, and as a rose plant in Jericho.
>
> As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.
>
> I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh.
>
> And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut: and my odour is as the purest balm.
>
> I have stretched out my branches as the turpentine tree: and my branches are of honour and grace.
>
> As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches (Eccli. 24:16-23).[16]

Eternally in the mind of the Father, finding a resting place among men, choosing a particular people for her inheritance, "wisdom" is also

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14 Cf. Epistle for the Mass of Our Lady of Providence. Appendix.

15 Cf. *ibid.*

16 Epistle in the old Mass of Assumption.

described as a mother. Small wonder that the Church in her liturgy should find Mary in the words of Jesus Sidrach (Ecclesiasticus) when she celebrates the mystery of Mary's motherhood of the *Logos,* the Wisdom of God:

> Then the Creator of all things commanded and said to me: and He that made me, rested in my tabernacle (Eccli. 24:12).
>
> I am the mother of fair love and of fear, and of knowledge, and of holy hope. In me is all grace of the way and the truth: in me is all hope of life and of virtue.
>
> Come over to me, all ye that desire me: and be filled with my fruits.
>
> For my spirit is sweet above honey: and my inheritance above honey and the honeycomb.
>
> My memory is unto everlasting generations.
>
> They that eat me shall yet hunger: and they that drink me shall yet thirst.
>
> He that hearkeneth to me shall not be confounded: and they that work by me shall not sin.
>
> They that explain me shall have life everlasting (Eccli. 24:24-31).[17]

The use which Mother Church makes of the above texts in her Marian liturgy is so abundant and so constant that we must see here more than coincidence or mere accommodation. *Lex orandi, lex credendi.* The same Holy Spirit who guides the Church in her liturgical prayer is also the author of Holy Scripture. The deepest reason for the application of these texts to Mary must be sought in the wisdom of the providence of God, in the mind of Him who established from all eternity the unity between Mary and her Son.

The entire Old Testament speaks of Christ and of Mary who, granting the distinction between God and creature, are nonetheless destined as Redeemer and co-redemptrix, as Mediator and mediatrix, to bring the world back to God, its Creator. Here is the basis for the liturgical use of texts for Mary which belong to Christ. These texts, in God's mind, speak of both.

The Old Testament gives us, so to speak, the eternal picture of the

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[17] Epistle for the feasts of the Holy Name of Mary, the Maternity and Our Lady of Mt. Carmel.

Father's chosen daughter by granting us a glimpse into the mystery of the eternal mind of God. And the Church, under the guidance of the Holy Spirit, who speaks to us through the Scriptures, recognizes that the pre-history of incarnate Wisdom is also the pre-history of His human mother.[18] *Et erat Mater Jesu ibi.*

Mary, Virgin Mother of Jesus

In the expository part of the bull, *Ineffabilis Deus,* preceding the actual definition of the doctrine of the Immaculate Conception, Pope Pius IX teaches that God "from eternity foresaw that the most lamentable ruin of the whole human race was to flow from the transgression of Adam," and "in a mystery hidden for ages, decreed to complete through the incarnation of the Word the first work of His goodness by a more hidden mystery." Accordingly, "from the beginning and before all ages He chose and ordained for His only-begotten Son a Mother having been made flesh in the blessed fulness of time, He would be born."[19]

It is around Mary's motherhood that all Mariology turns; it is on her motherhood that her dignity depends; it is from her motherhood of the Savior that the gifts lavished upon her from her Immaculate Conception to her bodily Assumption into heaven derive. If the Old Testament had revealed no more about her than this, that she is Mother of the Savior, it would have revealed the fundamental fact. And this fact we find there, faintly indeed at first, but nonetheless unmistakably, revealing itself more clearly as the centuries run on, especially so when Scripture is interpreted in the light of tradition, particularly as embodied in the liturgy, as it must be to be truly interpreted.

The cross on Calvary has its roots in the tree of life, and the line of supernatural revelation, if we look back from the cross under which Mary stands as co-redemptrix, stretched unerringly across the centuries into Paradise where the Redeemer is promised.

"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. 3:15). This text is fittingly called the proto-gospel. Let

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[18] Cf. Schaefer-Brossart, *op. cit.*, pp.101-107 and Sträter-Bea, *op. cit.*, pp. 30-34 for a more detailed discussion of the ideas set forth in this section.

[19] Lessons at Matins, second day within the octave of the feast of the Immaculate Conception. Translation from *Liturgical Readings,* St. Meinrad's Abbey, 1943, p. 299.

us admit that it abounds with difficulties, both as regards its correct wording and its interpretation. This much is clear, enmity is set up by God between the woman and the serpent and the seed of each. No doubt "woman" and "seed" were understood collectively at first. On the otherhand, in the light of future revelation, in the light of Catholic tradition, Fathers, theologians and the liturgy, the woman is Mary and her seed is Christ, if not directly and exclusively, at least indirectly and inclusively.[20]

And though the Latin text may have been corrupted by the substitution of *ipsa* for *ipse*, as it almost certainly was, so that we ought to translate "he shall crush thy head, and thou shalt lie in wait for his heel,"[21] the very fact that this corruption did not disturb the Christian mind only accentuates the intimacy of the union between the "woman" and her "seed," between Mary and Christ. The prophecy is that Mary would crush the head of the serpent either directly or through her Son.

Thus Mary stands by the side of the Redeemer as His Mother in the first dawn of revelation. Through the centuries of longing for the Messias, she is longed for together with Him. She is not a mere bystander, but an intimate partner in the struggle against Satan and is the firstfruits of the victory. She is not in the beginning pictured as a virgin

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[20] E.g. The bull *Ineffabilis*: "*Inimicitias ponam inter te et mulierem, et semen tuum et semen illius, docuere: divino hoc oraculo clare aperteque demonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Jesum ac designatam beatissimam Eius Matrem Virginem Mariam, ac simul ipsissimam utriusque contra diabolum inimicitias insigniter expressas.*" For a full commentary on the text, cf. Schaefer-Brossart, *op. cit.*, pp. 25-26, 92, 108, 123 ff., 127, 221 ff., 240, 250 and 262 ff.

[21] Cf. Arendzen, *op cit.*, p. 2: There can be no doubt that the Hebrew reads: thou shalt lie in wait for *His* heel and *He* shall crush thy head, thus directly attributing the devil's defeat to the progeny or seed of the woman rather than directly to herself. It is quite true that in the Pentateuch the masculine form of the pronoun HU is often used for the feminine HI and that on this ground one might translate "*She shall crush*," but in the Hebrew it is not only the pronoun which stands in the masculine, but the verb also: *yashuph*, and not the feminine *tashuphi*. Moreover, the suffix pronoun to the verb refers to *His* heel and not her heel. This Hebrew reading is undoubtedly very ancient since the Septuagint some two hundred years before Christ, and the Syriac about the beginning of the Christian era endorse it, as likewise the Old Latin before St. Jerome. Even though in the official Vulgate *ipsa* is used, St. Jerome may originally have translated *he: ipse*. The reading *ipsa* ("she") crept in at a later date. There is no reason to suppose that this arose from doctrinal reasons rather than from an inclination towards the easier reading, since *ipsa* seems to fit in better with the context. It may also be due to grammatical reasons, since *semen* in Latin is neuter and would require *ipsum* not *ipse*. *Ipse*, masculine, he, is rather a paraphrase than a translation, which strictly would require "it," not "he."

mother. Thousands of years were to elapse before mankind would be ready for the revelation of so profound a mystery.

In the meantime the picture of the Son unfolds. He will arise out of the line of Sem, Noe's firstborn (Gen. 9:24 ff.), and of the seed of Abraham (Gen. 12:3; cf. Matt. 1:2). He will rise like a star out of Jacob and as a sceptre shall spring up from Israel (Num. 24:17). He is to be of the royal line of David and His kingdom is to last forever (2 Kings 7:11-17). He is in a special sense to be the "Son of God" (Ps. 2:7; cf. Heb. 1:5), a mighty king, a priest forever, the judge of nations (Ps. 109). Isaias, greatest of the Old Testament prophets, beholds Him more clearly as coming into the world, a wonderful child:

> A Child is born to us, and a Son is given to us, and the governmen is upon His shoulder: and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.
>
> His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David, and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and forever (Is. 9:5-7).[22]

Where there is a child we expect to find the mother, and we are not disappointed. Isaias pictures for us not only a mother inviolate, a mother undefiled, but a mother most admirable, a virgin-mother. A short explanation of the circumstances of the prophecy should be introduced for its clearer understanding.

Israel's history is one of the revelation of a faithful, long-suffering God while His chosen people are stiffnecked and unfaithful. He is also a jealous God. From the exodus out of Egypt, through the wanderings in the desert, in the capture of Canaan, during the time of the judges and kings, He insists that His people rely on Him alone. He will not tolerate recourse for help to pagan powers, for such recourse meant also recourse to their gods, idolatry, the transgression of His first commandment.

> And it came to pass in the days of Achaz the son of Jonathan, the son of Ozias king of Juda, that Rasin King of Syria, and Phacee the son of Romelia king of Israel, came up to Jerusalem,

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22 Cf. Bea, *op. cit.*, pp. 26-27. The text, or portions of it, is used in the I Nocturn lessons for Christmas Matins and in the Introit for the third Mass on Christmas and on the feast of the Circumcision.

to fight against it; but they could not prevail over it.

And they told the house of David, saying: Syria hath rested upon Ephraim; and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

And the Lord said to Isaiss: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool, in the way of the fuller's field.

And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the wrath of the fury of Rasin, king of Syria, and of the son of Romelia.

Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

Thus saith the Lord God: It shall not stand, and this shall not be.

But the head of Syria is Damascus, and the head of Damascus is Rasin: and within three score and five years, Ephraim shall cease to be a people.

And the head of Samaria the son of Romelia. If you will not believe, you shall not continue.

And the Lord spake again to Achaz, saying:

Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

And Achaz said: I will not ask, and I will not tempt the Lord.

And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

Therefore the Lord himself shall give you a sign. *Behold a virgin shall conceive and bear a Son: and His name shall be called Emmanuel* (Isaias 7:1-14).

That Achaz (734 B.C.) in his despair should turn to the King of Assyria is, humanly speaking, entirely understandable. He meant to save the throne of David. But from the viewpoint of his position as head of God's chosen people, it was cowardice and treachery. This cowardice is accentuated when he refuses Isaias' astounding offer, any miracle

he might choose. Nonetheless the sign was predicted along with a terrible prophecy of punishment for Achaz' infidelity. Both were fulfilled. The compact with Assyria availed nothing. Jahveh kept His word. "Had the great woman, promised in *Genesis*, conceived her Davidic Son on the day Isaias stood before Achaz, before the Son could have come to man's estate, the Assyrians had made Palestine a howling desert. Galilee ravaged, Samaria destroyed, every hamlet and village in Judea in the power of aliens, the armies of Pharao and Sennacherib trampling the life out of the soil round Jerusalem, and Ezechias, Achaz' son, like a bird in a cage in his city, ransomed at the cost of scraping every piece of gold together out of the town and temple."[23] And yet every faithful Jew knew that the desolation would not be final because a virgin[24] would conceive and bear a Savior, Emmanuel. Israel had broken the covenant through Achaz in that decisive hour. The prophecy of Isaias, "If you believe not, you shall cease to be" was verified. But just as in Paradise God had connected with punishment for the first sin the promise of a Redeemer, seed of the "woman," so He now combines with the doom of Israel the promise of Emmanuel, born of a virgin-mother. Nor is it without significance that the date of the prophecy corresponds with the founding of Rome which was to be prepared by the Jewish dispersion to become recipient, then champion of the Gospel.

The interpretation we have given of Isaias' prophecy is the obvious one, adopted by all the Fathers, taken for granted by the liturgy,[25] defended by the best exegetes and theologians. No other interpretation can meet the facts.[26] Nor can the non-Catholic objection that *Almah*, the Hebrew word used in the prophecy, does not mean virgin be seriously defended.[27]

Isaias is thus the great herald of the virgin-birth, of the virgin-mother. In the proto-gospel of *Genesis* we find the mother, in Isaias the

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23 Arendzen, *op. cit.*, p. 8.

24 I do not wish to imply that the Jews had a clear insight into the virgin birth. They probably looked for the wonder of the sign rather in a miraculous conception.

25 Cf. Epistle for the feast of the Annunciation and Ember Wednesday in Advent.

26 Cf. Schaefer-Brossart for a full discussion of various other interpretations and their rejection as well as the defense for the obvious one, pp. 28 ff. and 114 ff.

27 Used six times in the Old Testament, the word is each time most naturally translated as virgin. The Septuagint translators, a hundred years before Christ, render *almah*, *parthenos*, the strict technical term for virgin. St. Matthew uses the text to demonstrate the virgin birth. For a complete discussion of the point see Arendzen, *op. cit.*, pp. 11-16.

virgin-mother. And yet we must not suppose that this prophecy came as a shock to minds completely unprepared for the idea. The story of the gradual unfolding of God's revelation that the mother He had chosen for Himself was to remain a virgin, the story of the progressive manifestation of God's pleasure in virginity, a story on which Mary must have meditated lovingly before making her vow, is one that would require another paper. Suffice it here to say that it is an intriguing one, especially since for the Jews motherhood is woman's greatest distinction and happiness, barreness her severest affliction.[28]

Elias, Eliseus, Amos, Osee and Joel may well have had a fairly clear insight into the mystery of virgin motherhood. But it is Isaias from whom we have the prophecy in clearest terms. And when once it was spoken little more needed to be said about Mary, the virgin-mother of the Savior, in the Old Testament, for in this mystery is embraced all her glory.

We will not dwell on the controverted words of Jeremias: "A woman shall encompass a man" (Jer. 31:22), in which St. Jerome sees a clear reference to virginal conception. The correct translation seems to be: "A woman shall woo a man," and so has no reference to Mary.[29]

There is less likely to be a quarrel about the Marian meaning of a passage of Micheas, contemporary of Isaias:

> And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be the ruler of Israel: and His going forth is from the beginning, from the days of eternity.
>
> Therefore will He give them up even till the time wherein she that travaileth shall bring forth: and the remnant of His brethren shall be converted to the children of Israel.
>
> And He shall stand and feed in the strength of the Lord, in the height of the name of the Lord His God: and they shall be converted, for now shall He be magnified even to the ends of the earth (Micheas 5:2-4).[30]

The prophecy is significant for giving us the place of the Redeemer's birth, for indicating His divine nature as well as His human nature,

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[28] For that story I refer the reader to Schaefer-Brossart, *op. cit.*, pp. 17 ff.

[29] Cf. Messenger, CCHS, p. 114, No. 85b, C. Lattey, S.J., CCHS, p. 584, no. 462f., and Schaefer-Brossart, *op cit.*, pp. 60 ff.

[30] Cf. Responsory at Matins, IV Sunday of Advent.

and for describing His kingdom as extending to all nations. And, again, the Redeemer and His Mother are side by side.

Jesus and Mary were inseparable in God's mind from all eternity. He the beloved Divine Son, she the chosen daughter. They are inseparable in the prophetic pre-Christian revelation, He as the promised Redeemer, she as His virgin-mother. "*Et erat Mater Jesu ibi.*"

Mary, Beloved and Bride of the Spirit

The Old Testament consistently refers to the bond between God and His chosen people in terms of bridal and conjugal love. Thus the time from the deliverance from Egypt to the covenant on Sinai is regarded as the period of espousal (Jer. 2:2.) and the covenant itself is a holy, indissoluble marriage (Isaias 50:1). The Canticle of Canticles delineates this relationship with exquisite art.

But the marriage between God and Israel is only a type of "the great sacrament (mystery)" (Eph. 5:32), the marriage between Christ and the Church, referred to so often in the New Testament.[31]

Small wonder that the picture of the bride should be employed also in a more personal way than as representing the universal Church, for the Church is made up of individuals. St. Paul addresses the community at Corinth: "I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). The early Fathers of the Church, e.g. Tertullian and Cyprian, have availed themselves of the hidden riches of this and similar texts to express the revelation between Christ and the individual consecrated virgin.[32] In St. Ambrose this manner of speaking of virgins is unhesitating. "You," he tells the virgin, "are the bride of the eternal King."[33]

Now, Mary is the "Virgin of virgins." Early Christian writers, like Hippolytus, Ephraem, Epiphanius, Ambrose, and Peter Chrysologus do freely select individual verses from the Canticle of Canticles and Psalm 44 (the wedding song) and apply them to Mary. Later writers, like Rupert of Deutz, Dionysius the Carthusian and Cornelius a Papide, sing the entire canticle and psalm to Mary. Mary is regarded simply as the bride of the canticle and of the psalm.

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31 Cf. Matt. 9:15; Eph. 5:23; John 3:29; Apoc. 22:17.

32 Cf. St. Cyprian, *De habitu virg.* 3.

33 *De virg.*, Lib. I, 7, 37, PL 16:199.

The Church, in her liturgy, is quite as bold as these later authors. The entirely unique blessedness of the virgin-mother of the Savior leads her to repeat: "I know not with what praises to extol thee." The bride-bridegroom relationship is adopted as expressing the fullest intimacy of union.

While it is true that this relationship may be said to exist between each of the Divine Persons and the Church, each of the Divine Persons and each soul in the state of grace, each of the Divine Persons and Mary, yet, since the work of sanctification belongs by attribution particularly to the Holy Spirit, we may with special right speak of Mary as the beloved of the Holy Spirit, as the bride of the Holy Spirit. For the Holy Spirit filled her soul with grace even at the moment of her Immaculate Conception and prepared her soul for divine maternity. Mary conceived of the Holy Ghost, became the first member of the Church and, under the action of the Holy Spirit, continues to conceive and give birth to new members for the upbuilding of the Church unto the fulness of the stature of Christ (cf. Eph. 4:12-15). In view of her betrothal and nuptials with the Holy Spirit, the Church who is guided by the same Spirit, speaks of Mary and sings of her in Old Testament terms authorized by the selfsame Spirit.

It is not my business to justify the Church for so doing, nor can more than a sampling of the lovely and loving way in which she does it be given here.

On the vigil of the feast of the Immaculate Conception the Church sings the Offertory antiphon: "I to my Beloved and my Beloved to me, Who feedeth among the lilies" (Cant. 6:2).

In the Communion antiphon: "Who is she that cometh forth as the morning rising, fair as the moon, terrible as an army set in array?" (Cant. 6:9).

The Alleluia verse for the feast itself adapts beautifully these words of the Canticle: "Thou art all fair, O my love, and there is no spot in thee" (Cant. 4:7).

With the Church we sing: "Thou art all fair, O Mary, and there is in thee no stain of original sin."

On the feast of the Annunciation the Church borrows her Introit from Psalm 44: "All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to Thee in gladness and rejoicing. My heart hath

uttered a good word: I speak my works to the King" (Ps. 44:13, 15, 2).

And in the Gradual and Tract we hear: "Grace is poured abroad in thy lips; therefore hath God blessed thee forever (Ps. 44:3). "Hearken O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty" (Ps. 44:12).

What Epistle could be more appropriate for the feast of the Visitation than:

> Behold He cometh leaping upon the mountains, skipping over the hills.
>
> My beloved is like a roe or a young hart. Behold He standeth behind a wall, looking through the windows, looking through the lattices.
>
> Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.
>
> For winter is now past, the rain is over and gone.
>
> The flowers have appeared in our land: the time of pruning is come: the voice of the turtle (dove) is heard in our land:
>
> The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come.
>
> My dove in the clefts of the rock, in the hallow places of the wall, shew Me thy face. Let thy voice sound in my ears: for thy voice is sweet and thy face comely (Cant. 2:8-14)?

Similar use of the Canticle of Canticles, of Psalm 44 as also of Psalm 86 and other related passages from the Old Testament is made abundantly throughout the church year in Missal and Breviary. It is not my purpose to detail the texts, but merely to illustrate. Nor are these, with the exception of some passages, reserved to the Virgin Mary. We find them also in the liturgy of the dedication of a Church and on the feasts of other holy women. But this only emphasizes the truth that there is no opposition between the saints, between the Church and Mary, but rather that they are in a profoundest, mystical sense, one. Yet, the "perfect one is but one."

The Canticle of Canticles proclaims the entirely unique and exalted position of one of the souls espoused to the Lord, who is furthermore declared to be "terrible as an army set in battle array" (6:9), and who is compared to "the horses of Pharaoh's chariots" (1:9): a picture

wherein the point of comparison is the crushing of the enemies of the bridegroom, and which, therefore, points back to the enmity between "the woman" and the serpent.[34]

Psalm 44, which contains, in view of the glory of the King, a request for His bride to forget her old home and to cling without reserve to her new Lord, must be understood, from the standpoint of the Old Testament, in an allegorical sense of the relation of the chosen people with God. "Thy throne, O God, is for ever and ever: the sceptre of Thy Kingdom is a sceptre of uprightness. Thou hast loved justice, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (7-8);—this is an address which reveals the Messias, and His bride is the Church.

But as with the Canticle of Canticles, so here too, the words can be referred particularly to Mary as to that soul with which this espousal was most perfectly arranged: "The queen stood on thy right hand, in gilded clothing" (10); again: "Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy father's house. And the king shall greatly desire thy beauty" (11-12). "All the rich among the people shall pay homage" (13), is an obvious reminder that all generations shall call her "blessed." And Mary's purity and supernatural beauty are aptly expressed by the words: "All the glory of the king's daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king" (14-15).[35]

After the supernatural fecundity of the Mother of Jesus had become known—through the contents of the proto-gospel—it can no longer be considered strange that the thought of her spiritual progency is awakened by the words: "Instead of thy fathers, sons are born to thee." She transmits this "new" life to her children and the idea is discovered in the words: "Thou shalt make them princes over all the earth." In all this the aim is that "the nations shall remember the king throughout all generations" (17-18).

This psalm and the Canticle of Canticles portray the Church, as she lives and exists in her members. But one of these members is unique, uniquely beautiful and at the same time, a mother. In her, in this ideal, the inspired writers saw in prophetic vision the Mother of Jesus. With

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[34] Cf. Schaefer-Brossart, *op. cit.*, p. 136.

[35] Note the use of this psalm in the offices of the Blessed Virgin Mary throughout the year, on the feast of the Assumption, in the Votive Masses, and on the feast of the Immaculate Conception, Visitation and Nativity.

the help of the Gospels, the Church in her liturgy completes the picture.[36] *"Et erat mater Jesu ibi."*

Mary Prefigured

Our study of Mary in the Old Testament is necessarily sketchy. But it would be inexcusable to omit all mention of the Old Testament types which prefigure her. God, the author of the Old Testament is also the author of Jewish history. He speaks in works as well as in words. Jewish history, ordained as it was to the Messias and His Mother is itself prophetic. Typical persons, events, arrangements, even voluntary human acts, under God's direction, foreshadow the coming of the Savior. The Old Testament is the sketch of which the New is the completed portrait.

That the Old Testament is so to be regarded is clear from our Lord Himself. He recognized the typical meaning of the Law (Luke 24:27, 44-45), of the brazen serpent (John 3:14), of the sign of Jonas (Matt. 12:39 ff.). The apostles recognized in the omission of the breaking of the bones of Jesus, the typical feature of the paschal feast (John 19:36); in Noe's salvation through the ark, the supernatural salvation through Baptism (I Pet. 3:20-21); in the passage through the Red Sea, the Sacrament of Baptism, in manna, the Holy Eucharist, and in the rock, Christ (I Cor. 10:1-4 & 6: *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*).

Evidently Mary, destined for the dignity and task of being the Mother of God and chosen to give a Redeemer to the world according to the divine plan of salvation, should be foreshadowed and prefigured in the Old Testament. That the Church should search lovingly for such scriptural texts and adopt them for her lessons and songs in the Divine Office and the Mass is not strange, since the sacred books themselves provide the precedent.[37]

A passage from *Ineffabilis Deus* by Pius IX, itself incorporated into the liturgy celebrating the Immaculate Conception,[38] illustrates more succinctly than any I know the mind and practice of the Church in this regard:

> The exceptional and singular triumph of the Virgin, her surpassing innocence, purity, holiness, her integrity free of any spot, and the ineffable

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[36] Cf. *ibid.*, pp. 136-138.

[37] Cf. Schaefer-Brossart, *op. cit.*, pp. 12-14 and Bea, *op. cit.*, pp. 38-39.

[38] Lessons for Matins during the Octave.

> plenitude and extent of all heavenly graces, virtues and privileges: all these the same Fathers saw not alone in that ark of Noe, which, divinely established, escaped quite safe and unharmed the common shipwreck of the whole world, but also in that ladder which Jacob saw reaching from earth even to heaven, whose rungs the angels of God were ascending and at whose top the Lord Himself was resting; likewise in that bush which Moses saw in the holy place entirely aflame, and yet amidst the crackling tongues of fire not burnt nor suffering even the least damage, rather he beheld it thrive and blossom beautifully; in that impregnable tower from the face of the enemy, from which a thousand shields hang and all the armor of the strong; in that enclosed garden, which knows not violation or corruption by any deceitful trickery; as likewise in that radiant city of God whose foundations are in the holy mounts; and in that awesome temple of God which, bright with divine splendor, is full of the glory of God; and in several other instances quite of the same kind in which the Fathers tell us that the exalted dignity of the Mother of God, her unstained innocence and sanctity, never marred by a birthmark, were foretold.
>
> To describe this same totality, as it were, of divine gifts and the original integrity of which Jesus was born, the same Fathers, using the writings of the prophets, have honored this august Virgin not otherwise than as a pure dove, as the holy Jerusalem, as the exalted throne of God, as the ark and home of sanctification which eternal Wisdom built for itself, as that Queen, flowing with delights and leaning upon her Beloved, who came forth from the mouth of the Most High entirely perfect, beautiful and exceedingly precious in God's sight, and in no way ever stained by the birthmark of the fall.[39]

Pius IX was not the first to write so. St. John Damascene eleven hundred years earlier, in his first sermon on the Assumption, gives a very silimar list.[40] And his near contemporary, Abbot Theodore of Studion (826), embraces all the Old Testament types of Mary in a twelve-fold *Ave*.[41] The observations of the Church Fathers and Christian authors of the early centuries on this point require 130 folio pages in the monumental work of C. Passaglia on the Immaculate Conception.[42]

The liturgy endorses and ratifies this patristic use of the Old Testament. I need cite only one feast, the Circumcision, the office of Lauds, the second, third and fourth antiphons:[43]

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[39] Ed. *Liturgical Readings, ed. cit.*, p. 304.

[40] *Hom. I in Dorm. B.V. Mariae*, PG 96:712.

[41] *Oratio V: In Dorm. Deiparae*, PG 99:725 ff.

[42] Cf. C. Passaglia, *De immaculato Deiparae semper virginis conceptu*, 3 vols., Naples, 1854, vol. I, pp. 380-512.

[43] These antiphons are used also for the Office of Vespers on the feast of the Circumcision and on the feast of the Purification.

"Quando natus est ineffabiliter ex Virgine, tunc impletae sunt Scripturae: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

When, in an unspeakable manner, Thou wast born of a Virgin, the Scriptures were fulfilled; to save man, Thou camest down as dew upon the fleece: we praise Thee, O our God!"

"Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix intercede pro nobis.

Mother of God, when Moses saw the bush unconsumed, we own that it was a figure of the preservation of thy most wonderful virginity: pray for us."

"Germinavit radix Jesse, orta est stella ex Jacob: Virgo perperit Salvatorem: te laudamus, Deus noster.

The Root of Jesse hath blossomed: the star is arison out of Jacob, the Virgin hath given birth to the Savior: we praise Thee, O our God."[44]

It will not be idle to call attention in particular to the phrases: *"tunc impletae sunt Scripturae"* and *"Rubum agnovimus tuam virginitatem."* Here is a lesson in the interpretation of Scripture given to us by the Church herself. And it seems to me that it is the mind of the Church that we see more than a "mere accommodation" in the patristic and liturgical use of these and manifold other Old Testament texts.

The Old Testament is prophetic. Surely it is more than chance that the word of God should come to Moses, mediator of the Old Testament, from a burning thorn-bush which was unconsumed (Exod. 3). The Fathers recognize in this miracle an image of the virgin-motherhood of Mary.[45]

The sign given to Gideon, heavy dew on the fleece spread upon the threshing-floor, whereas all around the floor remained dry (Judges 6:36-38) is a popular image for the Fathers of the noiseless, inviolable penetration of God into human nature in the incarnation and of the inviolability of the mother.[46]

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[44] Translations from *The Roman Breviary*, tr. John, Marquess of Bute, K.T., 4 vols., William Blackwood and Sons, Edinbudgh and London, 1908, vol. 1, p. 315.

[45] For references to such interpretations by Latins, Greeks, Copts and Syrians cf. Passaglia, *op. cit.*, vol I, pp. 418-425.

[46] Thus St. Bernard (*Super Missus est.* Hom. 2, PL 183:64) *Quid illud Gedeonis vellus significat, quod utique de carne tonsum, sed sine vulnere carnis in area ponitur, et nunc quidem lana, nunc area rore perfunditur, nisi carnem assumptam de carne Virginis, et absque detrimento virginitatis?*

For a long list of similar interpretations by ecclesiastical writers see Passaglia, ***loc. cit.***, pp. 426 ff.

We need not dwell on the root of Jesse, nor can we do more than mention the temple, the tabernacle, the altar, the propitiatory, the ark, the candelebra, the censer, the urn, the veil, the staff of Aaron, the cloud of Isaias, the mount of Habacuc, the holy city of Sion, the new vase of Elisaeus, the sealed book, the sealed gate, the rock which crushed the pagan kingdoms of the earth. The Fathers find Mary in all these and many more.

How far we ought to go along with such an interpretation of Scripture, even with the Fathers of the Church, is a question full of difficulty. Let us at least admit that the figurative significance of the Old Testament is certain and that, next to Christ, Mary is prefigured there above all else. And as a guide to the spirit with which we ought to read the Old Testament the words of St. Augustine seem entirely sensible: "For my part I think those to be greatly in error who consider that no events (of the Old Testament) have any other significance beyond their own historical truth, and equally those to be unduly rash who maintain that absolutely everything is wrapped up in allegorical allusions."[47]

Many of the Old Testament images have found their way into popular devotions as, for exmaple, the Litany of the Blessed Virgin in which we invoke the Mystical Rose (Cant. 4:14-16 and Eccles. 24:18), the Tower of David (Cant. 4:4 and II Esr. 3:27), the Tower of Ivory (Cant. 7:4 and III Kings 22:39), the House of Gold (III Kings 6:22) and the Ark of the Covenant (Exodus 25). These are direct Old Testament references. Some of the other invocations like Seat of Wisdom (Eccles. 24:5) and Morning Star (Numb. 24:17) are more oblique.[48]

Not only is Mary foreshadowed in Old Testament objects and events, she is to be found, too, in Old Testament personalities. None of these certainly can compare with Mary in dignity or sanctity, but in each case an element in their lives finds its perfect fulfillment in the life of the Mother of God. Sarah, Miriam, Thamar, Rahab, Bethsabee, Jahel, Ruth, Anne, the "valiant woman" sought by Solomon (Prov. 31:10), these and many more have served the Fathers as types of the Virgin Mary. In the liturgy, Judith and Esther are the favorites. The reason is not hard to find. Both saved God's chosen people from destruction.

By slaying Holfernes "head of the princes" (Jud. 13:23-24) of the

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[47] *De Civ. Dei*, 17, 3, PL 41, 526.

[48] For a commentary on the individual invocations of the Litany see Abbé Edward Berthe, tr. Mrs. J. Sadlier, *The Litany of the Blessed Virgin*, D. & J. Sadlier & Co., New York, Boston, Montreal, 1864, pp. 192.

enemies of God's chosen people, Judith became a type of her who was to crush the head of the serpent through the incarnation. And so the Church sings now in Mary's honor the song with which the liberated and grateful to Jews greeted their heroine: *"Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri:* Thou are the glory of Jerusalem, thou are the joy of Israel, thou art the honor of our people" (Jud. 15:10).[49] Again, the Church now addresses to Mary the praises which the highpriest Ozias addressed to Judith:

> Blessed art thou, O daughter, by the Lord the Most High God, above all women upon the earth.
>
> Blessed be the Lord Who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.
>
> Because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord, for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God (Jud. 13:23-25).[50]

Esther, who saved her people by supplanting Vasthi, is a prototype of Mary who takes the place of Eve and thus secures redemption for the world. The words addressed to Esther by the king are now addressed to Mary to signify her Immaculate Conception: "Thou shalt not die: for this law is not made for thee, but for all others" (Esther 15:13).[51]

But of all the Old Testament types of Mary, Eve is the first and the chief. The Old Testament begins with the story of Adam and Eve. In the mind of St. Paul, Christ is the second Adam, the new Adam. And while the New Testament nowhere refers to Mary as the second, the new Eve, we do find this concept in primitive tradition. St. Justin (c. 100-165) and St. Irenaeus (c. 140-202) already address Mary as the new Eve and thus introduce the supreme prinicple of Mariology. As Adam and Eve stand at the head of the human race and are responsible for its fall, so Christ and Mary stand at the head of the new race, responsible for its redemption and restoration. Christ is Mary's Redeemer, but she is His Mother. She is Mother, too, of the Mystical Body, and so,

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[49] E.g. Gradual for the feast of the Immaculate Conception.

[50] Epistle of the Mass, feast of the Seven Sorrows.

[51] Cf. Feast of our Lady of Lourdes, III Nocturn.

like Eve, "mother of all the living." There is scarcely an element in the whole of Mariology that does not find its origin in this all-embracing idea.[52]

"He (Christ)," writes St. Justin, "came forth from the Father before all things . . . and was made man of the Virgin, so that the disobedience brought on by the serpent might be canceled out in the same manner in which it had begun. For Eve, being untouched and a virgin, conceiving the word from the serpent, brought disobedience and death. But Mary the Virgin, having received faith and joy, when the angel Gabriel announced to her that the Spirit of the Lord would come upon her and the power of the Most High would overshadow her so that the Holy One born of her would be the Son of God, answered: 'Be it done to me according to your word.' "[53]

St. Irenaeus echoes the same idea when he writes: "Just as the human race was bound over to death through a virgin, so was it saved through a Virgin: the scale was balanced—a virgin's disobedience by a Virgin's obedience."[54]

The thought that Mary is the new Eve was taken up by the Fathers generally—Tertullian, St. Theophilus of Antioch, St. Cyril of Jerusalem, St. Gregory of Nyssa, St. Ephrem, St. John Chrysostom, St. Jerome, St. Ambrose, St. Augustine.[55]

Patristic thought was incorporated into the liturgies both Eastern and Western. The Breviary hymn for Passion Week is a delightful example, and the pregnant idea of St. Justin that salvation is the fall in reverse, finds beautiful expression in the play on the words, "Eva-Ave," so dear to the Latin Fathers, and for that matter, the whole Latin Church by reason of the *"mutens Evae nomen"* of the *Ave Maris Stella.*

In conclusion it may be said that Mary does indeed stand next to our Lord in the Old Testament and that the new Adam along with the new Eve give meaning to the Old Testament as to everything else. A

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[52] Cf. Dom Bede Griffiths, O.S.B., "Our Lady and the Church in the Scriptures" in *Liturgy,* vol. XXIII, no. 3, pp. 87-92 and Dom Martin Pollard, O.S.B., "Mary the New Eve" in *Orate Fratres,* vol. IX, no. 1, pp. 18-20.

[53] Dialogue with Trypho, 100, Quoted from *Mary in our Life* by William G. Most, P. J. Kennedy & Sons, New York, 1954, p. 253.

[54] *Adv. Haereses,* V, XIX, 1, cf. *ibid.*

[55] For a brief collection of texts from the Fathers on the new Eve and related ideas see the above work, pp. 253-256. An exhaustive selection may be found in G. Roschini, O.S.M., *Mariologia* (2nd ed.), Rome, 1947, vol. II, pp. 300-301 and 304-309.

first glance at the Old Testament might find Mary referred to therein only vaguely in a few isolated obscure texts. But closer study reveals her on almost every page. Such, at any rate, is the undeniable interpretation given to the Old Testament by the sacred liturgy.

It should be added that not only is Mary in the Old Testament, but that, if I may be permitted the figure, the Old Testament is also found in Mary. She is truly the Ark of the Covenant. The books of the covenant that rested in that ancient ark rested more truly in her heart. If St. Luke can say of her three times, of other words, that she kept them and pondered them in her heart, the only thing about Mary in the Scriptures, so far as I know, that is so repeated, then it may also be said that she kept the words of the Old Testament and pondered them in her heart.

The glorious *Magnificat* is the great proof. Patterned after the Canticle of Anna (I Kings 2:1-11), it sets into focus all the great revelations of old, the infinite power, mercy and fidelity of God. In simple but telling strokes Mary writes the redemption of her people upon the venerable palimpsest of the Old Law. The last sentence is a humble witness to Mary's knowledge of the Old Testament: "Even as he spoke to our Fathers — to Abraham, and his seed forever (Luke 1:55). Here Mary truly reveals herself as the "Ark of the Covenant."[56]

"Et erat Mater Jesu ibi." Allow me to repeat, where Christ is, there is Mary. Her presence in no way detracts from His glory. It is rather its crown. And nothing makes this truth clearer than the liturgy.

DISCUSSION

JULIA GERKHOFF, Cleveland, O.: How long before the Annunciation was the prophecy of Isaias made to King Achaz?

FATHER MAUR: Approximately 750 years. To the Jewish people themselves, the virgin birth remained a deep mystery, but if we look at it now in the light of the New Testament, it is clear enough. In their time they knew it would be a mysterious, wonderous, miraculous birth, but they hardly had a clear concept of the virgin birth.

A SEMINARIAN, Sacred Heart Seminary, Detroit, Mich.: In the

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56 Cf. Thomas Plassman, O.F.M., "*Foederis Arca*" in *The American Ecclesiastical Review*, vol. CXXVI, p. 3. See also the excellent article by Jacques Guillet, S.J., "*Le Magnificat*" in *La Maison-Dieu*, no. 38, pp. 59-69.

Introit of today's Mass there was the reference of the Apocalypse to the woman clothed with the sun and wearing a crown of twelve stars. Does that refer to our Lady or to the Church?

FATHER MAUR: As far as the liturgy is concerned, it refers to both; and I think that is also the sensible interpretation of Scripture. Mary, after all, is the Church. She is the seed; we grow out of her, one with her in Christ. What we say of the Church we may say of Mary, and *vice versa.*

SISTER BENEDICTA, I.H.M., Monroe, Mich.: You mentioned, in speaking of the typology of our Lady in the Old Testament, that there were persons, things, and also deliberate human actions which were types of the Blessed Mother. Could you explain that further?

FATHER MAUR: I suppose that the human actions present the greatest problem. According to St. Thomas, the free acts of every human being have God as their first cause, and God in His providence directs them. Thus the crossing of the Red Sea by the Jewish people was a free human action; but that, in turn, symbolized the passage from the old life of sin to the new life of Baptism. The liturgy makes use of very many symbols and types of Mary. Eve, Judith and Esther are a few examples.

As far as things are concerned, the literal sense of the Scripture means what the author primarily had in mind. Thus when God spoke to Moses from the burning bush, the burning bush means literally a burning bush; but since it was not consumed, it in turn represents the inviolable Mother of God with her virginity not damaged in any way by becoming a mother.

AFTERNOON SESSION

AUGUST 18

Chairman
Rev. Godfrey Diekmann, O.S.B.
Collegeville, Minn.

MARY, PROTO-TYPE OF THE CHURCH

Rev. Barnabas Mary Ahern, C.P.

Chicago, Ill.

St. Paul spoke only once of the woman who gave birth to Christ (Gal. 4:4). He spoke numerous times of that other woman—the Church —who gives birth to Christ in us. It was on the road to Damascus that Saul, the persecutor, first confronted the blinding splendor of Christ in the Church. The scene is reminiscent of Moses' first contact with God on Sinai: lightning flashed and thunder roared, and a voice whispered eternal truth in a single word, "Saul, Saul, why dost thou persecute Me?" (Acts 9:4).

Years passed before Paul the Apostle understood fully all that these words contained—years of solitude in Arabia, years of suffering and preaching, years of conflict with darksome error. But these were enriching experiences, for they won Paul a clear insight into the mystery of Christ. He saw "the Church in all her glory, not having spot or wrinkle or any such thing" (Eph. 5:27). Thereafter he could boast of total understanding: "You can perceive how well versed I am in the mystery of Christ" (Eph. 3:4). For he had come to know the Church with the full flush of personal discovery, so that in his letter to the Ephesians he speaks as though his knowledge of the Church is a new contribution to the deposit of faith.

In a way it was; for his glowing words have enlightened all men on "the mystery which has been hidden from eternity in God" (Eph. 3:9) —the mystery of Christ living in us, praying and working in us, sharing with us His riches. Yet the fact is that God Himself had previously intimated this wondrous plan. Every prophet of the Old Law had spoken

of a searing purification to come and of "a third part," the remnant, that would emerge. These would be "the poor ones" of the new Israel, its *anawim* (Soph. 3:12-17; Zach. 13:8-9).[1] Deutero-Isaias hails them as "the long-lived seed" of the Suffering Servant, children born of His agony to share His triumph (Isa. 53:10). Ezechiel describes them as little lambs tended lovingly by the Good Shepherd Who claims them as His own (Ezech. 34:10-16). All the words of the later prophets pulse with hope in the bright future of this chosen group who will cluster round their Redeemer to receive from Him the riches of redemption. The later psalms throb with the peace and triumph thrilling in their souls. Truly all the saints and sages of the post-exile period lived in constant vigil, awaiting expectantly the blessed day when at long last the Messias and His "poor ones" would reap the harvest of victory.

Christ fulfilled this Old Testament hope. The first act of His redemptive work was to single out the greatest of the *anawim* and to dower her in the first moment of her conception with all His riches. No wonder this poor little maid of Israel cried out, "My soul magnifies the Lord, . . . because He has regarded the lowliness of His handmaid" (Luke 1:46,48). She was the first to taste the fruit of Christ's victory.

But not the only one. The Divine Giant ran His course that He might share the glory of His triumph with all "the poor and needy" who formed His Church. He proclaimed this in the first sermon of His public life; for in the beatitudes He promised the redeemed of all time a full share in His riches. Summing up the virtues of the Old Testament *anawim* and gazing on His mother as their perfect type and pattern, He cried out, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek . . .; blessed are the clean of heart . . .; blessed, indeed, are all 'the poor and needy' of the new Israel." He fulfilled this pledge on the first Pentecost when all His "poor and needy" disciples gathered in the upper room to receive the outpouring of His Spirit. And Mary was there in the midst of the charter members of the Church born on Good Friday, first and greatest of all, yet truly one of them.

This wonder of the *anawim* of the new Israel sharing fully in the riches of Christ is the mystery of the Church. St. Paul pondered it, preached it, lived it, until at last in his twin letters to the Ephesians and Colossians he gave it final and mature expression.[2] From all eternity, he

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[1] A beautiful study has been prepared on the theme of the *anawim* by A. Gélin, *Les Pauvres de Jahweh* (Paris: Les Editions du Cerf, 1951).

[2] P. Benoit, *Les Epîtres de Saint Paul aux Colossiens et aux Ephésiens* (La Sainte Bible; Paris: Les Editions du Cerf, 1949), 74-76.

tells us, God planned to enclose all men in the sonship of His Divine Word and thus to bestow on them the graces of divine life. In Christ and through Him, every member of the Church bears a family resemblance to Him in the eyes of the Eternal Father; for "He predestined us to be adopted as His sons through Jesus Christ" (Eph. 1:5). Paul is enraptured by the grandeur of the divine plan. In his Epistle to the Ephesians he pours out his thought in floods of awesome praise that overflow the limits of sentence structure. He is forced to coin words since no superlative is strong enough to bear the weight of "the unfathomable riches of Christ" (Eph. 3:8). Indeed the unique style of this Epistle, its grandiose periods and its crescendos of soaring enthusiasm, can be explained only by the exaltation that thrilled Paul's spirit as he contemplated the mystery of Christ's life in the Church.

This single theme of God's wondrous plan dominates all the Marian thoughts of the early Fathers. In our own decade scholars like Reindl,[3] Arnold,[4] Rahner,[5], and Semmelroth[6] have combed the patristic literature of the first four centuries to harvest the first-fruits of Marian theology. Perhaps the most complete and careful study is a work by Abbé Müller, *Ecclesia—Maria: Die Einheit Marias und der Kirche.*[7] The emergent of these investigations is an insight exceedingly rich in itself, though somewhat unfamiliar to the devotional thought of our own day. These scholars are agreed that the Fathers of the first four centuries do not highlight the aspects of Marian theology that shine gloriously under the searchlight of the "modern" investigation that began with Venerable Bede. Instead of concentrating on the uniqueness of Mary, these early Fathers present her as a member of the Church.[8]

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[3] A. Reindl, *Das Werden des Marienbildes aus den Wechselbeziehungen Marias und der Kirche in Literatur und Kunst bis zum 12 Jahrhundert* (ms. thesis; Fribourg-en-Suisse, 1942).

[4] A. Arnold, *Maria als Vorbild der Kirche in der Schrift und bei den Vätern bis auf Ambrosius* (ms. thesis; Innsbruck, 1946).

[5] P. U. Rahner, *Maria und die Kirche* (Innsbruck: Marianischer Verlag, 1951).

[6] P. O. Semmelroth, *Urbild der Kirche. Organischer Aufbau des Mariengeheimnisses* (Wurzburg: Echter Verlag, 1950).

[7] A. Müller, *Ecclesia–Maria* (Freiburg in der Schweiz: Paulusverlag, 1951). This thesis terminates its investigation at 431, and includes both Latin and Greek Fathers. In a suggested conclusion the author resumes what seems to him to be the very essence of all patristic theology on Mary and the Church: "Mary is the full realisation of the Church. The essential mystery of the Church is the mystery of Mary . . . the mystery of divine maternity, fruit of the word received by faith" (p. 232).

[8] Yves Congar, "Marie et l'église dans la pensée patristique," *Rev. des Sc. Phil. et Theol.* 38 (1954), 3-6.

The leit-motiv guiding their thought is the Pauline mystery of Christ, i.e., the eternal plan of God that His Son incarnate should be the source of all that is good. In this perspective, Mary is the commencement of Christ's redemptive work in the world, the first and greatest member of the Church. Nowhere in the early Fathers, not even in St. Irenaeus, is she represented as the causal source of the Church's life. They associate her with Christ as the new Eve; but never do they speak of her as "mother of the living." Instead she is presented simply as the typical embodiment of what the rest of the Church should be. The teaching of Origen[9] is characteristic. Like St. Paul, he describes the great wonder of Christianity as a rich mystical union between Christ, the Divine Word, and the Church. This union is accomplished in successive moments through the advent of the *Logos* into the world and into the lives of consecutive generations. The union of Christ with Mary, therefore, even though central and decisive, is still only one moment in the univocal process of union that dominates the whole life of the Church.

Thus it is the penetration of Christ's life into His Mystical Body that provides the dominant theme for the early Fathers. For them God's eternal plan is the paramount consideration; they see all things as energized by the mystery of Christ. The Church is the final term of this mystery and its perfect fulfillment; while Mary is simply its first and greatest member. Certainly these Fathers recognized a continuity between Mary and the rest of the Church. Thus especially in the Eastern Fathers at the end of the fourth century there is a marked fluidity, almost a communication of idioms, between Mary and the Church.[10] However, in the Christocentric thought of the Fathers, the principle and cause of this continuity is not the spiritual energy of Mary influencing the Church, but the spiritual energy of Christ influencing both. For the writers of the first four centuries, Mary was always "the morning rising" —*quasi aurora valde rutilans.* For though dawn is joined to day, it does not cause the day. Rather it is the sun that illuminates both. And so Mary was regarded simply as the first great work of the Sun of Justice, the perfect type of what He would do in a lesser way in all the *anawim* of the new Israel.[11]

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[9] Congar, *op. cit.*, 35-36.

[10] St. Cyril has composed a lyric piece in which he attributes to Mary what is realized in and through the Church. *Hom. Div.* 4; PG 77, 992.

[11] Scheeben expresses well the early patristic attitude when he writes in his *Dogmatik* 3 (Fribuorg en B., 1882), 504: "Mary is the type (*Vorbild*) of the Church precisely in this that, in her person, the idea of the Church attains its first and most perfect realisation, and through the fact that she herself belongs to the Church and is at the same time its principle member, its root and its heart."

The mystery of Christ, therefore, is the key to early patristic teaching on the relation between Mary and the Church; it is also the clue to liturgical texts which breathe its spirit. For time and again the liturgy reflects this early attitude toward Mary. Instead of isolating her as a cause of the Church's riches, it often treats her simply as one of the Church's members. Thus in the *Confiteor* and in the Canon of the Mass her name is linked to those of Peter and Paul and the other saints as first among them in God's good favor, yet truly one of them. There is no indication of their dependence upon her; all are joined together as sharing Christ's power of intercession before the throne of the Father. Again, the liturgy often describes Mary in texts drawn from Old Testament wisdom literature, thus personifying in her the holy wisdom which Christ has bestowed on every saint of the Church. Still again, in celebrating Mary the liturgy often uses words that literally refer to another. Thus the previous Mass of the Assumption chose for its Gospel the story of the contemplative love of Mary of Bethany (Luke 10:38-42). To some this probably seemed incongruous, but not to those who understood the mystery of Christ. Both Mary the Mother of God and Mary of Bethany are members of the Church, who owe all that they have and are to the same Christ. Therefore what is said of Mary of Bethany can be said with greater reason of Mary of Nazareth. Her rich share in the treasures of Christ is but the anticipation and type of all the graces of the whole Church.

To contemplate Mary thus in the light of the mystery of Christ does not obscure her preeminence. Proof of this may be found in the Breviary homilies of Sts. Germanus and Tarasius, Sts. Sophronius and Epiphanius for the feast and octave of the Immaculate Conception. Though truly a member of the Church, Mary possesses in herself more grace than all others joined together.[12] She is the wonder work of Christ, the full realization of all His plans for the Church. Thus the Church itself is already contained in the mystery of Mary, as its first actualization, its proto-type and perfect exemplar. She contains eminently all that the Church should be; and so the Church must look to her and imitate her: *Sicut Maria, ita et Ecclesia*—what Mary is, the Church must be.

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12 Thus, in St. Augustine's oft-repeated phrase, Mary is "the supereminent member of the Church." Hers is a plenitude of grace that is absolutely singular, because God predestined her to be the worthy Mother of His Son. Therefore, Abelard, summing up the Church's traditional thought, writes: "The gifts of the whole Church have been conferred upon her. That which the faithful have received in part has been given to her in totality; the gifts divided to others are re-assembled in her"—*In Assumpt.*; PL 178, 540.

But even more than in her grace, Mary is the type of the Church in her maternity. This, too, flows from the mystery of Christ. The whole plan of God began its fulfillment in the redemptive incarnation of the Divine Word in Mary; it achieves consummation in the new birth of this same Divine Word in the heart of every Christian. For it is only by uniting Himself to men that the Word accomplishes His mission. It was Mary's privilege to give Christ the physical life whereby He became man; as St. Augustine[13] has expressed it, her womb was the bridal chamber in which the Divine Word and humanity celebrated their nuptials. Through a maternity quite as real, the Church, "mother of all the living," must give Christ a mystical birth in the soul of every man, that every man can become Christian, united to Christ and sharing His riches. To each one she must repeat the words of St. Paul: "My dear children . . . I am in labor again, until Christ be formed in you!" (Gal. 4:19).

Thus the mystery of Mary's maternity is perpetuated and lives again in the maternity of the Church, Mother of Christ in each of His members. This is the most striking equivalence between Mary and the Church. They are both mothers of Christ: she preeminently as Mother of the physical Christ and the Church secondarily as Mother of the Mystical Christ. Hence, between Mary and the Church there exists the same relation of identity as between the natural and the Mystical Body of Christ. That is why St. Clement, contemplating Mary, cries out, "And one alone, too, is the Virgin Mother. I like to call her the Church."[14] And St. Leo, "It is by the same Holy Spirit that Christ is born of the all pure Virgin and that the Christian is born of the womb of the Holy Church."[15] How often, too, this theme recurs in the liturgy: every thought of Mary's motherhood, in the Masses of Advent and Christmastide, in the Marian anthems, prompts the earnest plea for a new birth of Christ in our own souls through the motherly action of the Church.

For what Mary has done as Mother, the Church herself must do—and in the same way. This is another feature of resemblance between

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[13] St. Aug., *Enarr. in Ps.* 90, 2, 5; PL 37, 1163.

[14] St. Clement, *Paed.*, 1,: 6: PG 6, 300.

[15] St. Leo, *Sermo* 29, 1; PL 54, 227.

the two mothers: both are virgins.[16] They produce the same Christ, one in His physical nature, the other in His members, not through human device or carnal means, but through faith. The Divine Word, received by the faith of Mary and of the Church, is the only source of their maternity. Therefore, when a woman of the crowd praised Mary's physical maternity, our Lord Himself hastened to emphasize Mary's true cooperation through faith (Luke 11:28). How St. Augustine loved to return to this thought: "*Beata Maria, quem credendo peperit, credendo concepit, prius mente quam ventre concipiens.* Blessed Mary begot in faith Him whom she conceived in faith, first conceiving in the spirit before she conceived in the womb."[17]

It is in this virginal maternity of Mary, a virginity rendered fruitful by her faith, that the Church finds the perfect type and true model of the maternity which she must exercise day after day. Her solicitude in the liturgy for the purity of faith; her emphasis on the fruitfulness of those consecrated laborers who, though virgins, know a long-lived posterity through their work and prayer for the spread of the faith—all this gives eloquent expression to the Church's awareness that she must conform to Mary as type, model and pattern, if she would share in the fruitfulness of Mary's maternity.

It was left to later ages, however, to illumine the essential aspect of Mary's relation to the Church in the great mystery of Christ. In the 1951 Bulletin of the French Society of Marian Studies, Peré Barré,[18] surveying Marian texts from the period of Venerable Bede to Albert the Great, emphasized the first appearance of our modern insight into our Lady's role. Whereas the early Fathers saw both Mary and the Church as successive moments in the unfolding of the mystery of Christ, the later Fathers sought deeper for the secret of Mary's preeminence. Today we bask in the light of their teaching. So great is

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16 St. Ambrose often stressed this aspect of Mary's typology. Thus in his *Expos. in Ev. Luc.* 2, 7; PL 15, 1555 he writes: "We have just heard the narrative of the facts; let us now attend to their mystery. Mary is the spouse; but she is a virgin, for she is the type of the Church, which is at once virgin and spouse. The Church has conceived us virginally by the Holy Spirit; it begets us virginally without grief." St. Leo, too, loved to emphasize this theme: PL 54, 206, 211, 227, 356. Cf. also St. Aug. *Sermo* 213, 8; PL 38, 1064. This theme is also stressed in many of the early liturgical texts. Cf. D. G. Frénaud, "Marie et l'Eglise d'après les liturgies du VIIe au IIe siècle," *Bulletin de la Société francaise d'Etudes mariales* 9 (1951), 39-58.

17 St. Aug., *Sermo* 215, 4; PL 38, 1074.

18 H. Barré, "Marie et l'Englise du Vén. Bède à S. Albert le Grand," *Bulletin de la Société francaise d'Etudes mariales* 9 (1951), 59-143.

Mary's share in the riches of Christ that she exerts a real causal influence on the rest of the Church. The ecclesiastical writers of the sixth to the twelfth centuries speak of her real cooperation with Christ in His divine work of redeeming the Church;[19] they see her, as Mistress of the Apostles, mothering the infant Church; they celebrate her as Mother and Guardian of the whole Church.[20]

At this period, then, the concept of Mary as the proto-type of the Church gained a new richness. She was seen to be the model of the Church, not merely because she anticipated and surpassed the Church in her share of Christ's treasures, but even more because her very fullness is the means Christ uses to sanctify the Church. Hence, she is often spoken of as the *Caput Ecclesiae,* the head of the Church, subordinate to Christ who is the only true Head, yet truly sharing His authority over the other members of the Church. She is regarded also as the *Collum Ecclesiae,* the neck of the Church, since the grace of Christ the Head must pass through her if it is to reach His members. She is not merely a sister to the children of Christ in the Church; even more she is their mother. The grace-filling influence of her voice on the soul of John the Baptist, at the time of the Visitation, becomes the symbol of what she is always doing in the Church. Indeed, the very action of the Church in mothering souls not merely imitates Mary's divine maternity, but depends on the support of her motherly influence. Only through Mary does the Church become the Mother of Christ in souls. The whole pattern of the Church's life, all its goodness, its guidance, its defense, all that it has and all that it is—all depends upon her mediation.

It is this spiritual maternity that renders Mary the proto-type *par excellence* of the Church. She is the perfect pattern of the Body of Christ because, as our Holy Father himself has said, she is "the most holy Mother of all His members."[21] This theme enriches the greatest

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[19] This meant a new extension of the Eve-Mary parallel. Now it was no longer seen as a merely personal relationship. Instead the causal cooperation which both exercised—Eve with Adam in ruining the human race, Mary with the new Adam in saving it—came to the fore in the Church's teaching. Thus the way was prepared for St. Thomas to present Mary as offering consent for the whole human race in its spiritual wedlock with the Son of God; cf. *S. Th. Pars Tertia, Qu.* 30, *art.* 1.

[20] This development was slow and gradual. Thus the concept of Mary as Mother of the faithful finds its first expression with Ambrose Autpert in the second half of the eighth century (Barré, *op. cit.*, 77). Even St. Bernard, the ardent lover of Mary, did not call her his Mother (P. Aubron, "La Mariologie de S. Bernard," *Rech. Sc. Rélig.* 24 (1934), 577).

[21] Enc. *Mystici Corporis;* AAS 35 (1943), 247-248.

part of our liturgy. The collects for all Mary's feasts, the very constituency of these feasts, the sequence *Stabat Mater*, and the Marian anthems that conclude the Divine Office—all these reflect the Church's awareness that Mary is truly the type of all her holiness and of all her action, not merely as the first and greatest member of the Church, not merely as the first among those who share equally in the mystery of Christ, but above all else as the Mother who contains in herself eminently the very graces which the Church receives only through her mediation.

Such is the bond between Mary and the Church. Both are "the poor and needy" of the new Israel who owe all to their share in the mystery of Christ. Both have the same task of bringing Christ into the world. Yet the Church must always look up to Mary as utterly preeminent; it must model itself upon her as its proto-type; it must honor her as a child honors its mother. For God has spoken to the Church the words of Dante in the *Paradiso*:[22]

> Look now upon the face most like to Christ!
> For only its radiance can so fortify
> Thy gaze as fitteth for beholding Christ.

And so, in obedience to Him, the Church of every age must cry out to Mary with the fullness of complete dependence: Hail, Holy Queen, our life, our sweetness, our hope!

DISCUSSION

MOTHER KATHRYN SULLIVAN, R.S.C.J., Manhattanville College, Purchase, N.Y.: Father, could you develop a little more the relationship between the *anawim* of the Old Testament and the "poor in spirit" in the New Testament? This would give us a fresh insight into Mary's words of the *Magnificat.*

FATHER AHERN: Much has been written in recent years about these wonderful *anawim* in the Old Testament, the most recent being a book by Pere Gelin, *Les Pauvres d'Isreal.* With the exile from 586 to 539 B.C., Israel of old went through a complete change. All the material and temporal elements she had depended on—her kingship, her priesthood, her temple and her land—had been wrenched from her as she found herself abandoned in the land of Babylon. All she had left was her God and her Law. From the years of purification during the

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22 *Paradiso*, 32, 85 (tr. L. Binyon; New York; Viking Press, 1948), 536.

Babylonian captivity there emerged a new and purified Israel, to which subsequent prophets referred in words like those of Zacharias (13:9): "I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on My name, and I will hear them. I will say: Thou are My people: and they shall say: The Lord is my God." Again in Sophonias we are told that they would be a people utterly pure of heart and completely detached from the things of this world, that they would center their hopes entirely in God, having a real poverty of spirit completely emptied of human pride and ambition. They would be men and women who had emptied their souls of everything earthly in order that they might open wide their souls to the grace of God. They are represented for instance in those brilliant examples of the early New Testament times, Zachary, Elizabeth, Simeon and Anna. They find their type *par excellence* in our Lady, for she above all others was totally free of the claying elements of this earth. Our Lady never knew the down pull of pride, ambition, or this world's wealth. Her soul was wide open to receive Almighty God. That is one reason the Fathers say so often that it was because of her humility, her emptiness—because she was an *anawim*—that God filled her with His Incarnate Word. Therefore, knowing that this was the one feature that endeared her to Almighty God—that she ranked among these humble lowly empty souls, the *anawim*—our Lady in her *Magnificat* thanks Him for the tremendous work He had done in her, finding no other basis for her gratitude than simply the fact that she is one of the *anawim*: "He hath regarded the lowliness of His handmaid," and therefore "He who is mighty hath done great things to me." Accordingly, when our Lord went out to preach, when He went out to tell people what kind of souls should populate His new kingdom, He simply summed up the beautiful virtues of the *anawim* as described in the Old Testament. For that all He had to do was simply to look upon His Blessed Mother to see what she was; and then in the beatitudes He canonizes those virtues and proclaims forever blessed these *anawim*—these poor and needy who are to be the very basic foundation of His Church.

BROTHER JOEL, St. Mary's College, Winona, Minn.: Father, how real is the motherhood of Mary as Mother of the Mystical Body as compared to Christ as Head, and the Holy Ghost as Soul of the Mystical Body?

FATHER AHERN: The role of Mary as Mother of the Mystical Body is certainly as real as that of Christ as Head and the Holy Spirit

as the Soul of the Church, but we must understand all this with this distinction in mind: Christ as Head and the Holy Spirit as Soul act as principle causes in virtue of their own divine power, while Mary is an instrumental or secondary cause, acting truly and vitally, but only under the principality of the divine action. The Divine Persons act directly through their divine power, while Mary does so only in an indirect or secondary sense.

YVONNE PALUZAK, Green Bay, Wis.: Last Sunday's Mass gave the ancestry of Joseph back to the time of Abraham. I wonder why it was Joseph's rather than Mary's ancestry that was given?

FATHER AHERN: The question is, I gather, why in the genealogy in Matthew and in Luke do we find the name of Joseph rather than the name of Mary, in so far as Joseph would have been only the putative or foster father of Christ?

According to the custom of the time, legal ancestry was always traced through the father. Even though it is true that our Blessed Lord took flesh only of His Mother, nevertheless for the purpose of indentifying Him as the promised Messias, the seed of David, both of the Evangelists take care to follow the custom of the day and therefore insert the name of Joseph into the genealogy. It creates no problem in so far as both Joseph and Mary came from the house of David, so that giving the genealogy of one is actually giving the genealogy of the other.

BROTHER HERBERT, F.S.C., Christian Brothers College, Memphis, Tenn.: Father, this afternoon there were two reports from the platform concerning the birthday of the Church. The chairman, referring to the encylical *Mystici Corporis* of 1943, mentioned that the Church was born on the feast of Pentecost. Is that a real discrepancy?

FATHER AHERN: In the liturgy of the Mass you will find that always the mysteries of Christ are conjoined—His passion, resurrection, ascension—like the convex and the concave of one and the same mystery. "In cause" our Lord's death on the cross certainly marks the birthday of the Church. That is the reason many of the Fathers will stress the fact that as Eve came from the side of Adam, so likewise the Church came from the side of the dying Christ on Calvary. However, the graces which Christ actually secured on Calvary were visibly manifested and at the same time inwardly given to the members of the Church on the feast of Pentecost.

FRANCES COHALT, Detroit, Mich.: Father, would you tell us where the word *anawim* came from?

FATHER AHERN: It is the masculine plural form of the word *anaw,* which means a poor, needy, or humble person. The feminine plural is also *anawim.*

REV. T. R. HEATH, O.P., Washington, D. C.: Father, do you think that in the light of the teaching of the Fathers of the Church during the first four centuries, as you have described it, that it would be impossible for our Holy Father to define the doctrine of Mary as Mediatrix of all graces?

FATHER AHERN: No, Father, I don't think it would constitute a problem at all. The Fathers in their writing didn't necessarily have to inscribe explicitly the total faith of the Catholic Church. The doctrine is implicitly contained in the belief of the Fathers, as well as in the prayers and practices of the early Christians in which there was enduring belief in the mediation of Mary. We can always go on the sound principle which seems to have been invoked in the definition of the Assumption. Knowing the closed discipline of the Church in the first to the fifth century, knowing, too the utter guardedness of Church maintained in regard to all her beliefs, we know that if any truth was accepted in the fifth, sixth, or seventh century as revealed all through the ages, we have solid guarantee that it must have been in the Church from the beginning at least implicitly. If not, it would never have been possible for the truth to have found its way in. Beginning with Venerable Bede and coming right on down, we find the preponderant belief that Mary does exercise a real maternal mediation. No other explanation is possible except that implicitly it must have been in the Church from the beginning.

REV. MARTIN J. GAMBER, Notre Dame College, Baltimore, Md.: Speaking of the maternal intercession of our Lady, could you give us a few words about the shift of emphasis from Mary as the neck of the Body to the heart, thus stressing the uniqueness of her motherly influence and the compassion involved?

FATHER AHERN: Father Scheeben's text, when read in the light of the actual quotations which he makes, seems to be drawing in great part from the early thought of the Church, and it is becoming more and more certain that he is actually reading into earlier texts what was a direct emergent from them. The shift which he makes from the con-

cept of neck to that of heart is something that he has already anticipater earlier when speaking of Mary as the type, the *Vorbild,* of the Church, where he called her the root and the heart. The analogy of the neck describes well the function of mediation from the head to the body, but it certainly does not bring out the richness that Scheeben himself wanted to highlight, namely, that this woman is at the same time spouse and mother, having a mother's love for her children.

MARY, MOTHER OF CHRIST'S MYSTICAL BODY

Rev. Francis A. Brunner, C.SS.R.
Chicago, Ill.

The Catholic acknowledges in heaven not only a Father but also a Mother. Mary the Mother of Jesus is also the Mother of men; the *Mater Christi* is likewise the *Mater Christianorum*. This is not poetry; this is sober and solid theology. Clearly the title "Mother of Christ's Mystical Body" is not to be regarded as a merely sentimental appellation, as a symbol of respectful veneration. We do use the word "mother" as a figure of speech, but it is in no metaphorical sense that Mary is styled our Mother. For that woman is really a mother, in the rightful meaning of the term, who cooperates with God in being the source of life. The essence of motherhood consists in the production of new life by generation. Spiritual motherhood, then, implies the communication of spiritual life, the actual production in us of grace. When, therefore, the title "mother of men" is applied to Mary, all theologians agree it is in this sense that it must be taken. For she is, under God, the source for men of their supernatural life. It was Christ's mission on earth to restore to men the supernatural life lost by Adam's sin: "I came that they may have life" (John 10:10). This life becomes ours by our Baptism into Christ; we must be other Christs—one with Him in a wondrous new unity and identity. Who is it that engenders us unto God if it is not she who by her charity conceived Christ Himself within her virginal womb? *Vitam datam per Virginem,* sings the poet in the hymn for Lauds on Marian Saturdays[1]—life granted through Mary. Grace, that heavely gift of life supernatural, is ours through Mary. Her corolla turned heavenward, the Mystical Rose receives the divine dew for all mankind. In the supernatural order Mary is the Mother of regenerated men, for she it is who brings them to birth, she it is who has begotten them in Christ.

The universal motherhood of Mary is, then, a real motherhood—as real as her relationship to Christ. What is of particular interest to the theme of this paper is the realization that Mary is the Mother of us as individuals precisely because she is our common Mother. Just as we —you and I—are Christians not precisely because of our individual regeneration but rather because of our incorporation in Christ, so we

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[1] The hymn *Quem terra, pontus* (*O gloriosa virginum*), attributed to Fortunatus (fl. 565).

are children of Mary because of our solidarity and oneness with her Divine Son.

Let us try to explore this matter more thoroughly, first, by a study of the doctrine itself and the theological arguments employed to bolster that doctrine; and second, by a cursory review of its history, particularly in liturgical documents.

I. The Doctrine of Mary's Universal Motherhood.

As Father Maur indicated in his scholarly paper this morning, some dim hints of the part Mary plays in the regeneration of the human race are to be found in the part Eve played in the fall. The Fathers from the time of St. Justin Martyr continually urge the importance of the Blessed Virgin in the history of salvation by contrasting her role with the sin of the first woman. If, as Sacred Scripture tells us, Christ is the spiritual counterpart of Adam and the new Head of the human race,[2] then there must be a spiritual counterpart to Eve, the mother of those who die in Adam; this is Mary, the Mother of those who live in Christ. An appropriate parallel indeed, for if woman played such a sigficant role in the downfall of the race, then it is fitting that she is assigned no less eminence in its redemption. Eve had an integral share in man's ruin; Mary, as the new Eve, must have a share in man's restoration. So runs the argument in the Fathers. Or, as Cardinal Newman formulates the principle: We are able, by the position and office of Eve in our fall, to determine the position and office of Mary in our redemption.[3] The mind of the Fathers may perhaps be expressed in this way: God so disposed the economy of salvation that the human race should be freed from the primal curse induced by the sin of Adam and Eve, through the mediation of Christ and Mary as the new Adam and the new Eve. The process of redemption was to be a complete reversal of the original fall, "I will establish a feud between thee and the woman, between thy offspring and hers" (Gen. 3:15).

The antithesis between Eve and Mary is a favorite theme of the Fathers, who exploit the contrast in order to bring to light our Lady's maternal relationship to us. St. Epiphanius, for instance, points out that it was not Eve who was the mother of all the living, but Mary: "In truth is was by Mary that Life itself was brought into the world; having borne in her womb the Living One, she became the Mother of

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2 Cf. I Cor. 15: 21-23; 44-49; Rom. 5:12-21.

3 "Letter to the Rev. E. B. Pusey," in *The New Eve* (Westminster, 1952), 14.

the living."[4] St. Jerome sums up patristic thought when he writes: "After the Virgin conceived in her womb and bore her Son for us . . . . the curse was destroyed; death through Eve, life through Mary."[5] But perhaps none of the Fathers has explained this consoling truth so solidly and yet so concisely as the Bishop of Hippo. Like his great master, the Apostle of the Gentiles, St. Augustine is especially enamored of the doctrine of the Mystical Body of Christ, the doctrine that in Christ we are truly, though mystically, one; and it is in this light that he expounds Mary's role as the second Eve: "She is truly the Mother of us, Christ's members, because she cooperated with Christ by her charity to give birth to the faithful in the Church, who are members of the Head."[6] *Quod Heva tristis abstulit, tu reddis almo germine*: Eve's unlucky robbery has been recouped in the birth of Mary's Son.[7] Mary's part in the restoration of man to life is stated in unequivocal terms; her name is bracketed with her Son's. As Augustine himself put it trenchantly: "*Duo parentes nos genuerunt ad mortem, duo parentes nos genuerunt ad vitam*—Two parents begot us unto death, two parents begot us unto life."[8]

We are thus led to understand that Mary's spiritual motherhood is somehow directly linked with her relationship to Christ, with the great mystery of the incarnation. There are two aspects to be considered in the origin of Jesus from Mary. By her *fiat* the Virgin of Nazareth cooperated with the Holy Ghost in conceiving the Son of God; but in so doing she gave us a Savior. "*Ecce Maria genuit nobis Salvatorem*—Behold Mary begot a Savior for us."[9] We begin to understand our relationship to Mary when we begin to understand what that phrase really means: Mary gave birth to the Savior. What those words involve has nowhere been said more precisely or more beautifully than in the encyclical which Pope St. Piux X issued fifty years ago on the occasion of the golden anniversary of the definition of the Immaculate Conception. The holy Pontiff says:

> The Virgin conceived the Eternal Son of God not only that, by assuming human nature from her, He might become man, but also that, through the human nature received from her, He might become the Savior of mortal men. This is the reason why the angel announced to the shepherds: 'This

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4 *Adv. Haer.*, 78, 18, PG 42: 727.

5 *Epist.* 22, 21 PL 22:408.

6 *De sancta virginitate*, 5, PL 40:399.

7 Hymn for Lauds, Commune B.V.M.; see note 1.

8 *Serm.* 22, 10, PL 38:154.

9 Antiphon, Vespers of the feast of Circumcision.

> day is born to you a Savior who is Christ the Lord' (Luke 2:11). Therefore in the womb of that chaste Mother Christ assumed not only mortal flesh but a spiritual body as well, consisting of all those 'who were to believe in Him' (John 17:20). Thus it may be said that Mary bore within her womb not only the Savior but also those whose life is contained in the Savior's life. All of us, consequently, who are united with Christ and are, in the Apostle's words, 'members of His body, made from His flesh and His bones' (Eph. 5:30), have come forth from Mary's womb as a body attached to its head. Accordingly we are called, in a spiritual and mystical sense, children of Mary, and she for her part is Mother of us all.[10]

In giving birth to the Savior the Blessed Virgin gives birth to Christians. This is the logical consequence of the mode which the redemption followed. Salvation, we must remember, was not to be won through Christ's coming to earth and teaching men the ways of holiness. Men were not to be saved by each obtaining a supernatural existence which should be peculiar to each. All are to be made just by the justice of Christ, their supernatural being derived from His humanity. It is in Him and with Him and through Him that we are supernaturalized. Our supernatural life, our sharing in the divine life, derives from Christ's, just as the branches derive their vitality from the vine in which they inhere. As the Vine and the branches together represent reconstituted humanity, so in the theology of St. Paul the Head and the members, forming one Mystical Body, are that "new creation" which had its origin on Calvary. It was in order to be the vital Head of that Mystical Body that Christ came into the world. And it was in order to fulfill this destiny that His sacred humanity was formed of the pure flesh and blood of the Virgin Mary. For it was only thus that mankind was to be redeemed, to be restored to the divine favor. We might almost say that Mary became the Mother of God in order to be the Mother of men.

Thus we begin to see that Mary's spiritual motherhood was but a prolongation of her divine motherhood. She could not give birth to Jesus without becoming at the same time Mother of His members. True, we can mentally distinguish the physical person of Christ from the mystical, but we may not divide them. They are one. Jesus came down to earth to be the first born among many brethren, to incorporate them into His person and in that way make them sons of the heavenly Father. So, when Mary became the Mother of Christ, Head of the Mystical Body, she thereby became Mother of Christ in His members, Mother of all those who have life supernatural by being one with Christ. Already

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10 Encyclical *Ad diem illum*, AAS, 36, 1944, 452 f.

in her womb Christ was constituted the Head of the whole human family.[11] Hence by consenting to be the Mother of Jesus, Mary consented at the same time to act as Mother of all who would be members of His Mystical Body. The Mother of the One is the Mother of all.

For this tremendous role in the drama of history God prepared Mary by sanctifying her in fulness. She was conceived immaculate and was perfected, to a degree never duplicated in any creature, by sanctifying grace and its accompaniment of infused virtues and gifts of the Holy Ghost. Before a woman can become a mother in the natural order, she must have attained the physical perfection that enables her to confer life on a new human being. Before Mary could be Mother of us in the supernatural economy, she had to have the supernatural life of grace in such abundance that it not only perfected her individually but equipped her to share that life with her future children. St. Thomas Aquinas suggests that Mary's fulness of grace was more than a personal endowment, that somehow it must be referred to all mankind: The Blessed Virgin, he teaches, was filled with grace "with a view to diffusing grace among all men."[12] Thus Mary's plenitude of grace not only fitted her to be a worthy tabernacle of the Most High, but disposed her for her role as Mother of men.

This is not in any way suggesting that Mary deserved her honor or the role entrusted to her. True, Holy Church sings in the jubilant *Regina coeli* that Mary merited to bear Him who is now risen from the dead: *Quia quem meruisti portare. . . . resurrexit.* And in the Marian Collect for the Pentecostal period the idea of merit is expressly stated: "Almighty everlasting God, who didst prepare the body and soul of the glorious Virgin Mother Mary that she might merit, with the cooperation of the Holy Ghost, to be made the worthy dwelling-place of Thy Son. . . ." Surely it is unnecessary to state that these words do not imply that Mary merited the incarnation, using "merit" in the proper sense of the term. The incarnation of the Word is itself the source, the fountainhead of all merit, and cannot therefore be the object of merit. The dignity of Mother of God, touching as it does on the confines of the infinite, could not be within the power of any mere creature to merit. But there is a sense in which we can apply the word merit—the sense which theologians style *de congruo.* This implies that a privilege which is incapable of being merited is nevertheless bestowed with a certain

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11 Piux XII, Encyclical *Mystici Corporis,* AAS, 35, 1943, 244.

12 *Expositio in "Ave Maria"* (ed. Parma), 16, 134.

suitability on a given person because of that person's eminent qualities and exceptional deserts. Mary is the one elect, the one who "found favor with God" (Luke 1:30), the one whose lowliness and humility so charmed the Almighty that He pitched his tent within her virginal bosom.

There is something significant about our Lady's designation of herself as the Lord's handmaid, for that designation indicates all those traits of docility and submission that make our Lady's reply to the angel's annunciation so important. Nazareth and Golgotha are two *termini* of a way of sharpest renunciation, of heroic resignation, of complete "self-emptying"—such a way as our Lord Himself traversed (Phil. 2:7). In the very act in which she opened her body to the embraces of the Spirit, she disengaged her newly conceived Son from her heart and surrendered Him to the Father. This is the radiant image of His Mother our Lord had in view when He directed the attention of His audience from the bodily motherhood of Mary to her spiritual sublimity: "Blessed are they who hear the word of God and keep it" (Luke 11:28; cf. Luke 8:21 and parallels). All the urgency of Mary's moral personality, the profound depths of her virginal devotion, the strength of her obedience, the firmness of her faith culminate in that word which she spoke to the angel: "Behold the handmaid of the Lord; be it done unto me according to thy word" (Luke 1:38).

This reply of hers is that obedient consent in which the Fathers perceive the counterpart of Eve's rebellion. This reply is the human strand in the divine cord that drew us to salvation. We cannot emphasize too often that it is not merely the material fact of having provided the sacred body of the Redeemer from her own that makes Mary our Mother; it is rather because she freely, responsibly agreed to this, knowing fully what it would cost her. In one of his famous October encyclicals Pope Leo XIII echoes the thought of St. Bernard when he says rather poetically:

> The eternal Son of God, when He wished to take human nature for the redemption of glory of man, and thus was about to enter on a kind of mystic marriage with the human race, did not do so until the free consent of His Mother-to-be was given.[13]

It is the fact that Mary gave voluntary and deliberate consent to the function of the divine maternity that constitutes the basis of her spiritual maternity. Thus Mary's maternal office in our regard is not a conse-

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[13] Encyclical *Octobri Mense*, 1891 (*Acta Leonis XIII*, V, 10); cf. also *Fidentem piumque*, Sept. 10, 1896.

quence of her association with Christ in the work of redemption; rather it is another aspect of it. When we say that Mary is our Mother, we mean that by her free and conscious consent to become the Mother of the Redeemer she became a secondary but universal cause of our spiritual rebirth. Her voluntary partnership in God's plan, her willing compliance with God's decree merited (equitably) the grace that we should become sons of God. In giving her consent to the incarnation—a consent at once necessary to the economy of salvation and yet totally free on Mary's part—the Virgin knowingly cooperated with the Holy Spirit—the Spirit by which we cry "Abba! Father"—in bringing about the rebirth of humanity, and so became the Mother of regenerated mankind. As Pope Pius XII proclaimed in a broadcast to the Marian Congress held at Ottowa in 1947:

> When the little maid of Nazareth uttered her *fiat* to the message of the angel, and the Word was made flesh in her womb, she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all those who through the Holy Spirit would be made one under the headship of her Divine Son. The Mother of the Head would be the Mother of the members. The Mother of the Vine would be the Mother of the branches.[14]

Thus the response of the Blessed Virgin marked the pivotal point in the story of man, the first glimmering of the Morning Star announcing the rise of the Sun of Justice. As far as could be effected by a purely human will, it forged anew that wonderful and mysterious bond which reunited earth and heaven, humanity and God. *O admirable commercium* —O wonderful exchange! Mary's *fiat* issued from her in a dual maternity, a maternity of nature in which she conceived the Incarnate Word, and a spiritual maternity according to which she conceived humanity itself.

But Mary's spiritual motherhood has deeper roots than merely her activity at the Annunciation. What was begun at Nazareth was perfected on Calvary. For it was Calvary that definitely witnessed the rebirth of humanity. By God's will it was ordained that the living race should come forth from the lanced side of Christ on Golgotha. Hence, too, it was at the foot of the cross, beside the dying Savior, that Mary's motherhood of men attained its final consummation. The words spoken to the angel, "Behold the handmaid of the Lord," reverberated across the years and struck from the rock of Calvary the stunning echo: "Behold thy son."

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[14] AAS, 39, 1947, 271.

It may come as a surprise to us to find that this passage in St. John (19:26-7) was not always interpreted as an expression of our Lady's universal and mystical maternity. The idea that, in our Lord's last testament, the beloved disciple represents all of us, appears so very natural. Still this simple idea does not seem to have occurred to the great Fathers of the Church who commented on the Fourth Gospel: Chrysostom, Cyril of Alexandria and Augustine.[15] These see in the touching episode only an example of filial piety and a delicate manifestation of the dying Redeemer's affection for His beloved disciple. Perhaps one of the first writers to make the application we have indicated was the "ecstatic doctor," Denis the Carthusian; his words are explicit: "The beloved disciple represents each of the faithful. By saying 'Behold thy Mother,' Jesus has given her as a Mother to each and every Christian, so that she is an advocate for everyone of us."[16] It was another monk, Abbot Rupert of Deutz, a twelfth century writer, who had shown the way by setting forth the sorrowful maternity of Mary: "The Virgin brought forth without sorrow the author of the salvation of all of us when the Word was made flesh in her womb; now, standing beneath the cross, she brings forth again, but now with sorrow."[17]

There is indeed something very appropriate in this view of Christ's words. Certainly it would be incongruous if we were to limit the meaning of these words to a maternal care of John for our Lady. It would take utterly from the grandeur and solemnity of the scene to see in these words a mere anxiety to provide for His Mother after He should have quitted this earth. Nothing of a merely transient, narrow, individual significance could intrude itself exclusively on the great act of sacrifice which was being offered to the Almighty on behalf of the whole human race. Here was Christ presenting the supreme act of worship for all mankind. Its results were to be as wide as time and eternity. It was to affect every nation from pole to pole. Every action, every word, every gesture in that sacred hour must necessarily form an intrinsic element in the sacred ceremonial and have a bearing on its constitution or its effect. Everything should necessarily be of universal import. It would be unthinkable that in this supreme moment anything would thrust itself upon the mind of the great High Priest that had no relation to God and the whole human race. What was signified by the

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15 Chrysostom, *In Joan. hom.* 85 (86), PG 59:462; Cyril, *In Joan.*, Liber xii, PG 74: 655; Augustine, *In Joan.*, tract. cxix, PL 35: 1950.

16 Ed. Montreuil-sur-Mer (1901), XII, 595.

17 PL 169: 789-90. Cf. also Gerhoh of Reichersberg (+1124), PL 194: 1105.

words had to be intimately bound up with the whole reality of the great sacrifice.

As a matter of fact these words of the dying Redeemer did declare what actually took place; they proclaimed an immediate and essential effect of the cross; they announced the establishment, in its final and perfect state, of a relationship of motherhood between Mary and mankind. For it was at the foot of the cross that Mary became in all reality the second Eve and the Mother of all the living. On Calvary the Mystical Christ was born; then it was that the Church was drawn from the side of the crucified Spouse, as Eve had been drawn from the side of Adam: *"Eva de latere dormientis, Ecclesia de latere patientis."*[18] Christ was indeed Mary's first-born, for she who brought Him forth in Bethlehem was destined to bring forth her second-born on Golgotha. Mary was to have other children than Jesus, but they were to be born not of her flesh but of her spirit.

Clearly, then, the spiritual maternity of Mary is more than a free and, so to say, accidental gift of Jesus. That universal motherhood is linked with our status as Christians, which makes of each of us another Christ, which makes of all of us organic members of the whole Christ. It is precisely because of the mystic identity between Christ and the Christian that the words of Jesus on the cross are truly applicable to everyone of us. Origen had already remarked this with almost oversubtle penetration: "The perfect Christian no longer lives his own life; it is Christ that lives in him; and it is of him that Christ says to Mary: 'Behold thy son'."[19] Surely we may interpret the words of our Savior as a solemn and public pronouncement in which the second Adam, having fulfilled in Himself all that the ancients had foretold of Him, pointed now to Mary, the second Eve, as having done her part with Him in the work of redemption: Behold, this is your Mother! Her divine Son willed that since she had been the Mother and nurse of the physical body with which He redeemed the world, so she should be left behind to be the Mother and nurse of that Mystical Body with which He would pour forth the fruits of redemption upon the souls of men. As she had been the Mother of the Head, so she should be the Mother of the Body.

It was her role as Mother of all the living that wedded Mary to suffering. Eve suffered in being the mother of all who die, and so it was in keeping with the divine plan of reversal that Mary should suffer

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[18] Augustine, *Enarr. in Psalm.* 138, 2, PL 37: 1785.

[19] Origen, Preface to his *Commentary on John*, t.I, n. 6, PG 14: 32.

in becoming the spiritual Mother of all who live. Mary's physical childbearing was as painless as it was pure, but if she suffered nothing in the birth of the Redeemer, she labored beyond measure in giving birth to her spiritual children. As Pius XII put it in the epilog to his encyclical *Mystici Corporis*: "Thus she who corporally was the Mother of the Head, through the added title of pain and glory became spiritually the Mother of all His members."[20] "*Signum magnum apparuit in coelo*—A great sign appeared in heaven": a woman. . . . had a child in her womb, and was crying out as she travailed, in great pain of her delivery (Apoc. 12:1-2). *O quam tristis!* Spouse of the creative Spirit who renews the face of the earth; Mother of the Son who, in His humanity, reinstated humanity in God's favor; fair daughter of the Father from whom are all things that are, Mary willingly took her stand beneath the cross to suffer with her suffering Son.

That Mary was like her Son in all things is for us a commonplace, yet if we misunderstand or misrepresent her role on Calvary we may miss certain important elements in that likeness. He was the Man of Sorrows, and we think of her quite naturally as the Mother of Sorrows. From the moment of her Son's birth, almost all we know of her is shot through with grief—the chill of the stable, the harrowing flight into Egypt, the three days' loss in the temple, the dolorous way of the cross. He suffers; she suffers. True, her sufferings were related to His; but they were not merely a reaction to His, they were her own. She suffered not only *with* Him, as any mother must suffer in the suffering of her child. She suffered in her own right. He had His passion, she her com-passion. And while His accomplished everything, hers was not for nothing. It was part of the design of redemption that while the Divine Person suffered the passion that redeemed the world, a human person should suffer a passion parallel to His. God allowed the sufferings of the Son to be accompanied by the wholly human sufferings of the Mother. He was the Redeemer, but she, as the Church loves to style her, the co-redemptress. St. Albert the Great thus summarizes the doctrine of our Lady's spiritual motherhood: "During the time of the passion, when the Mother of mercy assisted the Father of mercies in the work of the greatest mercy, enduring within herself the sufferings of the passion—for her soul was pierced by a sword of grief—she became a sharer of the passion, a helper in the work of redemption, and the Mother of regeneration."[21] When Mary accepted the appointment

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[20] AAS, 35, 1943, 247-8.

[21] *Mariale*, q. 29, sec. 3.

of God in her Annunciation—"*Fiat mihi secundum verbum tuum*—Be it done to me according to thy word"—she accepted coincidentally every hidden sequel, both the sword that would transfix her dolorous soul, and the pangs of her mystical maternity. All that would come to pass she did not know; but she knew that she bore in her womb the Man of Sorrows, whose grief it would be her lot—and her doleful joy—to share.

Now standing beneath the cross our Lady of the Atonement willed once more to suffer with her Son in the sorrows that should give birth to the Church. For she could hardly be called our Mother in the full and proper sense unless she had a causal activity in our redemption. Since it was Christ's passion that regenerated us, Mary had to be united with Christ in His pain if her grace was to become generative of the supernatural life of our soul. From the *Mystici Corporis* quoted above we gather that because Mary cooperated with Christ in redeeming the human race from the slavery of Satan, she is really and truly, "through an added title of pain and glory," the Mother of all the members of the Mystical Body. Hence Mary's spiritual motherhood, far from being a mere legal adoption, implies or supposes a real communication of the life of grace. It flows from her cooperation in the redemptive work; indeed, it is identified with that cooperation. In words that defy any interpretation other than that of an immediate cooperation on the part of Mary in the objective redemption itself, Benedict XV says of Mary:

> She suffered and all but died with her suffering and dying Son; for the salvation of men she abdicated her maternal rights over her Son; and inasmuch as it was within her power she immolated Him to placate the divine justice, so that she may rightly be said to have redeemed the human race together with Christ.[22]

This co-redemption does not consist in the offering on Calvary of two distinct and independent sacrifices, one being Christ's passion, the other Mary's com-passion. Rather it is the union between Mary and her Son in the latter's sacrifice. And that union was brought about by the heroic consent of the Mother to the death of her Son and the offering she makes of it for mankind's salvation—a consent that proceeded from the most perfect charity, and a dolorous offering that entailed the bitterest of sufferings. The whole lamentation of the *Stabat mater* is utterly inadequate to express a desolation which the sacred liturgy describes as "great as the sea." Christ was sacrificed not only as the man

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[22] Apostolic letter *Inter sodalicia*, AAS, 10, 1918, 182.

Jesus, but as the Son of Mary. This is in the very nature of things, seeing that He was flesh of her flesh and blood of her blood. Hence the Mother was necessarily associated in the immolation of her Son. In surrendering Him, Mary gives up something of her own. "As another Eve, she offered Him on Golgotha," says Pius XII.[23] Finishing the act begun at the Annunciation, she yielded up her Son, who had so mysteriously become her spouse, to the heavenly Father. At a time when the Christian priesthood had not yet started to function, the Blessed Virgin shared in the unique priesthood of the Redeemer, offering the bloody sacrifice with Him. Is it a wonder that not a few writers, ancient and modern, have entertained the idea of a "priesthood" in Mary? In that decisive hour in the history of mankind, Mary was not merely a private person, not an ordinary mother suffering with her tortured son, watching the death of her innocent child. She was there officially as the new Eve. This title designates her intimate and universal consortship with the new Adam in the work of redemption. As she was the representative of the race when she became the Mother of Christ at the Annunciation, so on Calvary, with steadfast faith and heroic compliance, she performs her greatest act in that capacity, and through an act and in that act becomes the Mother of Christ's Mystic Body, the Mother of men.

The last episode in the creation of the Mystical Body occurred on Whitsundy, the epiphany and manifestation of the Church to the world. By dying for us Christ paid the price of our salvation; in the same sense Mary gave us life by giving us the Savior's death. But supernatural life itself is the gift of divine grace diffused in our souls by the Holy Ghost, who comes to make of us His temples. "The charity of God is poured out in our hearts by the Holy Spirit" (Rom. 5:5). The vivifying of our souls is the work of the Holy Spirit. And so, in the nine days after the ascension, the apostles "gave themselves up to prayer, together with the women, and Mary the Mother of Jesus" (Acts 1:14). By a special disposition of providence our Lady was there: ". . . . and Mary the Mother of Jesus." Is it an exaggeration to see in this simple remark of the inspired author an allusion to the part Mary has in every expansion of the divine life? As it was her mother's faith that produced the miracle of Cana, the first revelation of our Lord's glory among men, so that "His disciples believed in Him" (John 2:11), so now Mary was a blessed witness also of the last revelation of His glory, in the fiery tongues of Pentecost (Acts 2:3). No apostle learnt the mystery of Jesus so fully and so profoundly, or preserved the experience of Him so faithfully as

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23 *Mystici Corporis*, AAS, 35, 1943, 247.

did the "Queen of Apostles." From the start she had been the apostle *par excellence* of her Divine Son. She it was who first made Jesus known to His precursor, John the Baptist, on the occasion of her visit to Elizabeth. She it was who first showed Jesus to the Jews in the person of the shepherds and to the Gentiles in the person of the Magi. It was therefore in keeping with her sublime vocation that she be with the apostles on Pentecost, to make the Mystical Christ known to the world as she had made the physical Christ known in Judea and Galilee. Her role would not have been complete had she not been in the very center of the tongues of fire which the Spirit of her Son sent upon the apostles to make them burn with that flame which He had come to kindle.

Pentecost marks the close of the gospel of the historical Christ and the start of the gospel of the Mystical Christ. It was Mary's role to intone this new song, to begin the new evangel. She had received the Holy Ghost in fulness, and was therefore able to counsel the apostles with an assurance equalled by no other. Her role in regard to the nascent Church was the counterpart of her role with the new-born Savior—to nurse it, nourish it, help it grow. Read, for example, what St. Anselm has to say:

> Her stay on earth among the apostles after the Lord's ascension was useful and even necessary for our faith. Although they were taught all truth by the revelation of the Holy Spirit, yet she, enlightened as she was by the same Spirit, understood the depth of this truth incomparably more perfectly and clearly, and therefore many things were made known to them by her, for she had learned about the mysteries of our Lord Jesus Christ not only by way of simple knowledge, but by way of personal experience.[24]

The same thought is echoed first by Leo XIII, then by our present Holy Father.[25] Her powerful prayers, they say, brought the Spirit of God upon the new hierarchy on Whitsunday. Even then she was the consoler, the teacher of the Church.

And so it is even today. Mary's care of the Church, Christ's Mystical Body, is no less solicitous than her care of the Divine Infant at her breast. A mother's function with regard to her child does not cease when she has brought it forth. It devolves on her to provide for it, to see the growth and development of that life she has communicated to her infant. Is there any reason why the same law should not hold in the

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[24] *De excellentia Virginis Mariae*, 7, PL 159: 571.

[25] Leo XIII, Encyclical *Jucunda semper*, AAS, 27, 1894-5, 179; Pius XII, *Mystici Corp.*, l.c.

realm of the supernatural? Having brought the Mystical Body into being, Mary is charged with the task of securing the nourishment of that Body. She must see that the graces of the supernatural life are dispensed to the Church.

This is the point so hotly defended by St. Alphonsus de' Liguori in the fifth chapter of his *Glories of Mary*, where he disputes the opinions of the historian Luigi Muratori. Basing his thought squarely on tradition, the Neapolitan saint contends that Mary is in very deed the dispenser of God's grace to men. This doctrine has perhaps had more able defenders, but surely none more ardent, none more persevering. Today the idea that Mary, the Mother of the Church, looks to the life of the Church by dispensing God's favors upon it, is a commonplace. And justly so. For God's plans do not change. The Church, Christ's Mystical Body, depends on Mary for the maintenance and increase of its spiritual life as Christ Himself depended on her for the maintenance and increase of His corporal life. Mary still continues in heaven her maternal activity, for it was God's design that after she had served as intermediary in the accomplishment of the mystery of the redemption, she should likewise be the intermediary of the effects that flow from that mystery.[26]

Thus Mary serves as a living bond between Christ and His Mystical Body—not a mere inanimate or involuntary channel through which flows the stream of graces which issues from Christ's passion, but a living, throbbing intermediary. St. Bernard had called her an "Aqueduct,"[27] but St. Pius X, following other more recent writers, chooses instead the bold figure, the "neck" of the Mystical Body,[28] the neck by which the Head communicates force and power to the Body, the neck by which that Head exercises on the Body its active energizing influence. Others again, like the great Marian theologian Matthias Scheeben, prefer to think of Mary as the "heart" of the Mystical Body, vibrant principle of circulation.[29]

Mary's maternal activity in heaven is therefore not limited to mere impetration, else these figures would seem to be awkward, not to say meaningless. These images imply on the part of Mary active and personal influence in the effect of the grace produced. Not that Mary does

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26 Leo XIII, *Jucunda semper*, l.c.; Pius XII, Radio broadcast to Fatima, "Bendito seja," AAS, 38, 1946, 266.

27 St. Bernard, *Serm. in Aquaeductu*, PL 183: 437-8.

28 Pius X, *Ad diem illum*, l.c.

29 M. J. Scheeben, *Mariology*, I (Herder: St. Louis, 1946), 233-4.

not pray for us. She is still our comforter, our consoler, our advocate. "*Eja, ergo, advocata nostra!*" She is still ever mindful of our need of her intercession with Him who is the Mediator between God and men. The *Memorare*, often falsely attributed to St. Bernard, is but the medieval pendant of that ancient title given our Lady by the Oriental Church: *paracleta*, "intercessor." Mary is indeed an advocate and intercessor with almighty God; but she is more than this. Has God not given to His priests, mere men, perhaps even sinful men, the power to convey grace to their fellow-men? Will He then refuse the same power to His Mother, the Queen of the clergy? May we not trust that she who, for our sakes, offered up the Divine Victim for the sins of the world, will continue to stand beside her Son, as she stood beneath the cross, to gather for us the graces won in that sacrifice? "*Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis*—Remember, Virgin Mother, to say good things for us in the sight of God, and that He turn away His wrath from us."[30]

II. Historical Survey of the Doctrine

As a scholion to what we have considered, let us briefly scan the history and development of this doctrine, particularly as it is manifested in liturgical sources. It may prove of some interest, and serve perhaps to clear up lingering difficulties.

The words "Mary, our Mother" come so easily and so naturally to our lips that we may be amazed, not to say disturbed, to learn that the phrase is of rather recent origin—recent, that is, in a span that covers twenty centuries. As we have seen when we considered the interpretation of the words "Behold thy son; behold thy Mother," the implications of Mary's maternity and her relationship to us did not begin to flower until the era of St. Anselm and St. Bernard.[31] And it was not till the time of Grignon de Montfort and Alphosus de' Liguori that it bore fruit in the field of popular devotion. It was in this latter period that Benedict XIV, in the celebrated "Golden Bull" confirming the Marian sodalities, Sept. 27, 1748, speaks of the "filial affection" which the Church shows to Mary.[32] The thinking of the earliest centuries was

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[30] Offertory, Feast of the Seven Sorrows; also other feasts of the B.V.M.

[31] G. Geenen, O.P., "Marie Notre Mere: Esquisse historique et évolution doctrinale," *Marianum*, 10 (1948), 337-352. The attempt here made to discover unambiguous early manifestations of the doctrine or explicit uses of the title is unhappily marred by frequent misquotations.

[32] *Opera omnia* (ed. Prati), 16, 428.

dominated by the Council of Ephesus (431). When, therefore, the thought is transmuted into devotion, Mary appears in all her transcendent glory, associated with her Divine Son as the second Eve. She is the Mother of God, resplendent in the power and majesty she gains by her relationship to the Word Incarnate. The Middle Ages, too, see Mary rather as the glorious one apart, not as intimately linked to us. All the sublimities of the Litany of Loreto stem from this awesome contemplation of her who is the great Queen of Heaven. The medieval Christian thought of Mary not as mother but as lady and mistress. In that age of chivalry, with its ardent and even exaggerated devotion to womanhood, Mary was "Notre Dame"; she was "Madonna." Even in the East, where the doctrine of Mary's spiritual maternity evolved earlier than in the West, Mary is addressed as advocate and queen, but not as "mother." John of Damascus (+749) even misses a good play on words by adhering to the common terminology; you recall the phrase in the lesson read on the feast of St. Joachim: "She truly became the mistress (*domina*) of all creatures when she became the Mother of the Creator."[33] The liturgy, too, reflects the hesitancy to call Mary "our mother." It is only in modern times, with the introduction of feasts to honor our Mother of Perpetual Help and the Mediatress of All Graces, that the words appear in the official prayers of the Church. Two apparent exceptions to this rule, the *Salve Regina* and the *Ave maris stella,* prove on examination to be no exceptions at all. The original wording of the *Salve Regina* was: *Salve Regina misericordiae;* and the interpolated *mater* must, I think, be interpreted as parallel, if not equivalent, to *mater gratiae*: Mother of Him who is God's merciful gift to us. The phrase *monstra te esse matrem,* which is usually rendered "show thyself a Mother to us," should really be translated "prove you have a mother's power over Christ," as is borne out by the rest of the stanza: *Sumat per te preces—Qui pro nobis natus—Tulit esse tuus.*

What is the reason for this silence—this reluctance to use the words "our mother" in the liturgy? Why has the Church been chary of a title that is so endearing? If this writer may hazard a guess, it is for the same reason that Christ Himself refuses to call Mary "mother." Preoccupied as He was with His Father's business, aware always of His mission as ambassador of God, Christ views His Mother only in her official capacity. She is the "woman" of the proto-evangel, she is the "woman" of the Apocalypse. Now the liturgy, as Pope Pius XII said in his *Mediator*

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33 *De fide orthodoxa,* 4, 14, PG 94: 1157. Inklings of the doctrine are found in his *Hom. II in Dormit. B.V.M.,* PG 96: 733 & 736.

Dei, is but a continuation of Christ's redemptive life. Is it not perhaps a similar economy that governs the Church's attitude towards Mary in her public prayers? Here, too, the human elements of Mary's role are often submerged. For the liturgy is directed to God; it is theocentric. Hence when Mary is invoked, it is generally as *theotokos,* as *sancta Dei genitrix.*

It is different, of course, when we consider Mary's maternal activity in our regard. Here the liturgy waxes eloquent. That Immaculate Heart, source of her mother's love, is celebrated in a thousand phrases. The books of the Old Testament, the writings of the Fathers and sainted writers of every age, are pillaged in order to form a *pasticcio* in praise of our Lady and to celebrate the loving kindness of her who is indeed a Mother of Perpetual Help.

Our Lady holds many titles which express the several relations towards us of her kindness and mercy: refuge of sinners, comforter of the afflicted, help of Christians, our life, our sweetness and our hope. But when we call her Mother of Christ's Mystical Body we sythesize, so to say, and summarize her merciful offices in our regard. It is as the second Eve that she stands forth, reversing the original doom by conceiving us into life everlasting. It is as the foe of the malignant serpent, whose head she crushed: *Cunctas haereses sola interemisti.*[34] She is the valiant woman, the woman clothed with the sun, who has turned aside the enemies of Holy Church: *quia per te ad nihilum redegit inimicos nostros.*[35] She is our *mater misericordiae,* in whom the Church can find "every grace of the way and of the truth."[36] Having shared with Christ the labor of the Church's birth on Golgotha, she shares with Him the care over that Mystical Body which was born of such terrible pain and sorrow. May she, a Mother ever ready to help us, continue to watch over the Church until we all share with her the triumph of her glorious Assumption, until with her we shall find that heavenly kingdom where she reigns as Queen forever!

DISCUSSION

REV. J. A. GRAU, S.J., Milwaukee, Wis.: Would you care to enlarge somewhat on the relationship between the Motherhood of our Blessed Mother and her role as co-redemptrix?

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[34] Tract, Masses of the B.V.M.

[35] Short lesson, Feast of the Assumption; cf. Jud. 13:22.

[36] E.g. Gradual, Feast of our Lady, Mediatress of All Graces; cf. Ecclus, 24:25.

FATHER BRUNNER: The relationship between Mary as our Mother and Mary as the associate with Christ in our redemption is a problem that has given theologians some little anxiety during the last few years since in 1949 the present Pope called for a discussion of her role as spiritual mother. Some theologians maintain that the office of co-redemptrix (our Lady's share in achieving our salvation) and her office of dispenser of God's graces are but two facets of her spiritual or mystical maternity. Others say that the office of co-redemptrix is actually the basis of her spiritual maternity because it was on the cross that our Blessed Lady gave birth to the Church. It was at the cross that our Lady not only united herself with the Sacrifice of the great High Priest, but in a certain sense acted as a priestess in offering Him freely of her own accord. He was her Son and she gave Him of her own free will as a victim to the Heavenly Father for the sins of the world; consequently, from that viewpoint, the office of co-redemptrix appears to be the cause rather than the result of Mary's spiritual motherhood.

SISTER SYLVESTER, Milwaukee, Wis.: Father, you mentioned that the *Memorare* was falsely attributed to St. Bernard. Who was its author?

FATHER BRUNNER: It is perhaps easier to tell you how it came to be attributed to St. Bernard. The introduction of his name as author is not the result of a mere guess, but seems to be due to confusion with another Bernard, the Abbe Claude Bernard, known in his day as the "Poor Priest." This man, who died in 1641, was zealously devoted to helping poor prisoners and criminals condemned to death. In pursuing his work with them, he used to distribute copies of this prayer, the text of which is substantially as we have it today. The actual author of the prayer is not known, but further facts can be found in Father Thurston's *Familiar Prayers: Their Origin and History* (Westminster, 1953).

VERY REV. FRANCIS WESTHOFF, M.S.C., Aurora, Ill.: To take up again the question of the mystical motherhood of Mary at the cross on Calvary. We think of Mary as our Mother, and we are the children of her sorrow at the cross. Would it be possible to enlarge here on the theory of Father Scheeben in considering Mary as the bride, the spouse, the Associate of Christ, and as the second Eve?

FATHER BRUNNER: I am grateful indeed for this pleasant opportunity to discuss a very important Mariological idea, an idea that has a close bearing on the theme we have treated. Scheeben's concept of Mary's relationship to her Son is the keystone of his Marian teaching. He describes this relationship as a bridal motherhood. Mary is not only

Mater Dei; she is also *Sponsa Verbi* in a unique sense. The divine motherhood regarded as a bodily relationship with the *Logos* incarnate is not the sole principle of her excellence, for it presupposes a conjugal union, analagous to the grace of hypostatic union, by which the divine *Logos* infuses Himself into her and thus makes her acutally His Mother. Mary has the matchless distinction of being a maternal bride or, as Scheeben calls her, a bridal mother. According to this great German theologian we must always keep in mind that Mary's motherhood is essentially bridal and her state as bride essentially maternal. In this formality—bridal motherhood—all Mary's privileges have their root: those that have to do with her personally and those that have to do with her relations to others. This is Scheenben's great synthesis, his most important contribution to Mariological study. Accordingly, Mary's mystical motherhood is derived not only from the fact that Mary bears the physical Christ but from the fact that she, as the real bride of God, is seat and instrument of divine grace.

Those who might wish to pursue this matter more thoroughly should mull over the pages of Scheeben's *Mariology* which has appeared recently in English dress in two volumes. The work does not make easy reading, for Scheeben's thought is frequently deep and involved, and the task has not been lightened by the translators, who appear to be hampered by an inadequate commmand of the language.

REV. DANIEL R. HUBER, Pueblo, Col.: What is the scriptural foundation for Mary being the co-redemptrix of the human race? Would you say that it goes back to the *proto-evangelium* completely, or does it rest as well on Christ's words to St. John, and if so are they to be taken in the strict literal or in an accomodated sense?

FATHER BRUNNER: Theologians again are in dispute over the meaning of these words. Some interpret them literally as referring merely to our Lord's concern over the physical well-being of His Mother. But there are others who maintain that the words do mean more than just "Here is a son who will take care of you." It means precisely what we have interpreted it to mean, and as a basis for that we find that the last popes—Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII—have all used the words without any hesitancy as an indication of our Lady's spiritual maternity.

However, that is not the only basis for finding in Scripture our Lady's office as co-redemptrix. It goes back, as does the Immaculate Conception and the Assumption, to the words of God to our first parents—the *proto-evangelium.*

A PRIEST: It seems clear to everyone here this afternoon that we all have three mothers—our earthly mother, the Mother of God, and the Church. With regard to the motherhood of Mary, is that to be understood in a different sense from that of the motherhood of the Church? We call the Church our mother because we receive the life of grace from her through the Sacraments, especially through the Sacrament of the Eucharist. In what sense, or in what way, does Mary perform her work of spiritual maternity in us? In a previous paper it was emphasized that in the first four centuries of the Church the emphasis was on Mary as the supreme member of the Mystical Body, while in later generations the emphasis seems to have set Mary apart not as a supreme member of the Body but as a mediatrix, or as one that is apart from the Mystical Body of Christ. Does Mary exercise her spiritual, supernatural and mystical maternity in and through the Mystical Body, or apart from and above it?

FATHER BRUNNER: In other words, is Mary to be considered not a part of the Mystical Body in the same sense as the rest of us are a part of it? Even Christ is, in a sense, a part of the Mystical Body. He is the Head and therefore when we speak of the Church in the full sense of the word we do mean not merely those of us who are redeemed, but we mean Christ as well, because we cannot disjoin the Head from the members. In somewhat the same fashion we must realize that there is no reason for hesitating to put our Lady in a special position, even though in a very real sense she is only a part of the Church, because she has a special office within that membership. Each member has its own function, as St. Paul pointed out in the very analogy of head and members; and so our Blessed Lady can at one and the same time be a part of the Mystical Body and yet be apart from it as its generating force. It is as the generator of the Mystical Body that we consider her our Mother; in other words, she who begot the Head likewise begets us. Therefore although she is in very truth redeemed by Christ, yet in another sense she is the co-redemptrix of that Body.

SISTER GERALD, O.S.F., Chicago, Ill.: I still have a doubt about Mary's role as co-redemptrix. The spiritual writers tell us that as members of the Mystical Body of Christ we are all in a sense co-redeemers; in other words, by the fact that we are members of the Mystical body of Christ we dod the work of the Mystical Body of Christ. Does our Blessed Mother in this sense play a role different from ours?

FATHER BRUNNER: Theologians hesitate to make our Lady's

role a different one in kind from the role we all play in the redemption. Everyone of us, as Sister well said, is a co-redeemer—not only the bishops and the priests who exercise the particular function of dispensing God's grace through the Sacraments, but all of us—through, in, with Christ are co-redeemers because we fill up, as St. Paul says, what was lacking in Christ's passion. The Blessed Virgin is a co-redeemer *par excellence* in that sense.

However, her role is more than that. If I could have exhausted more fully the ideas of what our Lady did on Calvary at the side of the cross, you would begin to see that she of herself and by herself—although her graces and merits are the graces which were won by Christ—offered up herself for the sins of the world over and above the redemption of Christ, so that if she could have died for the sins of the world she would have done so. Therefore, her role must be considered as more than merely a member *par excellence* of the Mystical Body.

REV. EUGENE F. BLEIDORN, Milwaukee, Wis.: When we think of the beginning of our Lord's public life we of course have the scene of Cana before our mind, and when we hear Him address His Mother as "woman" we are somewhat taken aback by the tem. In the light of what you had to say about Mary, the spouse of Christ, would it be an unwarranted assumption to think that perhaps He is preparing her and us for this role of spouse of Christ by the term "woman"?

FATHER BRUNNER: There are writers in the field of Scripture who endeavor to point out the fact that all through the Old Testament there was a use of the word "woman," particularly in the prophetical books, which seems to be echoed in the New Testament in the words that are always referred to our Blessed Lady—the words at Cana, the words on the cross, and the words in the Apocalypse. Perhaps we can very well view our Lord's words in that light. In other words, He is speaking of our Blessed Lady now not as a relative of His own, but rather as the "woman" who with Him would redeem the whole world just as God had prophesied on the occasion of the fall.

FATHER SMITH, Washington, D. C.: I believe that it might be of some consolation to us, Father, to note that there is a reference to Mary, our Mother, in the liturgical feast of Mary Mediatrix of all graces, although this feast is not in the universal calendar.

FATHER BRUNNER: That is right, Father. There is another one to add to it, namely, in the Mass of Our Lady of Perpetual Help.

EVENING SESSION

AUGUST 18

Chairman
Rt. Rev. Msgr. Arthur F. Terlecke
Chicago, Ill.

MARY'S PLACE IN THE LITURGY

Rev. Victor T. Suren

St. Louis, Mo.

"Let us commemorate our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, and commend ourselves, one another and our whole life to Christ our Lord."

This exquisitely beautiful invocation from the Great Litany of the Divine Liturgy, i.e., the Mass, of the Byzantine Rite, impressed me no little bit when some few weeks ago I was privileged to hear it chanted in the Church of St. Mary, in Madison, Illinois, not far from St. Louis. The occasion which drew us visitors was the dedication of the newly decorated church. What with the important role played by the ikons in the solemn public worship of our brethren of the East, the imposing array of the newly painted and artistically executed ikons of St. Mary's was reason enough for the small congregation to celebrate with a special dedicatory service. To us of the Latin Rite a newly decorated church cannot have the same deep, practical significance.

Easily the most imposing ikon was that of the Church's titular saint, our Blessed Mother herself, whose position against the dome overlooking the square altar of sacrifice in the middle of the sanctuary gave the unmistakable impression that she was presiding over the sacred functions carried out by priest and congregation united in living, active contact. This impression was strengthened at each of the several incensations during the Divine Liturgy, when the celebrant paused before Mary's ikon to pay that first and special act of homage to the Queen-Mother after having incensed the consecrated altar, symbol of

her Divine Son. Here, it seemed to me, was a beautiful and expressive way of showing "Mary's place in the Liturgy," immediately after that of her Son. Under Him she rules and presides over the Christian community at worship. And whereas the sacred liturgy of the Church incorporates not only the members on earth, but also the elect of heaven and even the angelic hosts, Mary's preeminence over all mere creatures is eloquently attested and officially recognized.

Holier Than the Cherubim

Our present Holy Father has alluded to this in *Mediator Dei.* "Among the saints in heaven," says the encyclical, "the Virgin Mary Mother of God is venerated in a special way. Because of the mission she received from God, her life is most clearly linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she: and no one has more grace and power over the Most Sacred Heart of the Son of God and through Him with the Heavenly Father. Holier than the Cherubim and Seraphim, she enjoys unquestionably greater glory than all the other saints, for she is 'full of grace,' she is the Mother of God, who happily gave birth to the Redeemer for us."[1]

Mary's unique place in the liturgy derives from the very nature of the liturgy and from her relationship to the "Mediator of God and men." On the nature of the liturgy Pope Pius XII has this to say: "The Divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church. . . .

"In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy."[2]

The liturgy, therefore, is unmistakably the continuation of Christ's priestly mission in the Church. Now, Mary's role in the continuation of her Son's mediatorial mission is established for all time by her relationship of Mother to the Redeemer. Let us again listen to our gloriously reigning Pope Pius XII, as he extols Mary in her wondrous prerogatives.

> Her sinless soul was filled with the divine Spirit of Jesus Christ more than all other created souls; and "in the name of the whole human race," she

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[1] *Mediator Dei,* Vatican Library Translation, N.C.W.C., par 169.

[2] *Ibidem,* par. 2-3.

gave her consent for a "spiritual marriage between the Son of God and human nature." Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church; in a marvellous birth she brought Him forth as source of all supernatural life, and presented Him, new-born, as Prophet, King and Priest to those who were the first come of Jews and Gentiles to adore Him. Her only Son, yielding to a mother's prayer in "Cana of Galilee," performed the miracle by which "His disciples believed in Him." Free from all sin, original and personal, always and most intimately united with her Son, as another Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam sin-stained by his fall, and her Mother's rights and Mother's love was included in the holocaust.

Thus she who corporally was the mother fo our Head, through the added title of pain and glory became spiritually the Mother of all His members.[3]

Mother and Son

Christians universally have been conscious of Mary's dominant role in the work of redemption and have expressed this consciousness in various ways. On the walls of the ancient catacombs, on ivories and painted glass drinking-cups the Blessed Virgin was lovingly depicted holding her Divine Child, often enough as presenting Him for the homage of her children. It can safely be said that devotion to Mary is as old as Christianity itself. History bears out the contention of Abbot Cabrol that "the theory held by certain Protestants, that devotion to the Blessed Virgin did not begin till after the Council of Ephesus (431), and that before that time there is no trace in Christian art of representations of Mary with her Divine Son, is . . . far from the truth."[4]

If the Blessed Virgin appears early in Christian art, this phenomenon is but a concomitant of her influence in the prayer-life of the Church. The truly Christian soul has ever regarded her as inseparable from her Son. As a matter of course, therefore, certain feasts of our Lord, commemorating the mysteries of our redemption, focused attention also on her through whom He was made flesh. Some feasts, such as the Circumcision and the Epiphany, may even be reckoned as common both to our Lord and to Mary. In thus attributing to the Blessed Virgin a place apart, far above all other saints and nearer to our Lord, the liturgy does but follow the path marked out by the Gospel and by earliest Christian tradition.

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[3] *Mystici Corporis Christi,* The Paulist Press, par. 127-128.

[4] *Liturgical Prayer, Its History and Spirit,* Cabrol, p. 181.

Mary's Analogous Position

Mary's place in the Church's liturgy not only establishes her in her true relation to Christ, but it maintains her analogous position to that of her Divine Son with a marvellous consistency. As each succeeding century of our Christian era has added feast after feast, like "a flower to the crown woven by the liturgy for Mary's brow."[5] the Marian analogy becomes more imposing. Dom Lefebvre says in his wonderful treatise, *The Catholic Liturgy*: "Our Lady's feasts follow in the wake of those of her Son."[6] Hence the beautiful cycle of Marian feasts which parallel those of Christ. To parallel Christ's conception celebrated on the feast of the Annunciation, March 25, we have Mary's Immaculate Conception on December 8; the Nativity of our Lord, December 25, is paralleled by the Nativity of our Lady, September 8; we celebrate the Feast of the Holy Name of Jesus on January 2 and that of the Holy Name of Mary on September 12; our Lord's Presentation is commemorated on February 2, Mary's on November 21; Good Friday is the day of our Lord's passion, the Friday previous to it is the day of Mary's com-passion; our Lord is glorified in His holy resurrection and admirable ascension. Mary in her glorious Assumption, August 15; the Feast of the Exaltation of the Holy Cross, September 4, is paralleled by the Feast of the Seven Sorrows, September 15; and finally, the royal prerogatives of our Lord are recognized in a special way on the Feast of Christ the King, while Mary's royalty is feted in the recently established feast of our Blessed Mother, Queen.

Such is Mary's position of prominence in the liturgy as stipulated by these and many other feasts in her honor. But that is not all. The official and public prayer of Mother Church does not restrict Mary's honor to her feasts. There are daily tributes to her, tributes which betray a spontaneity of expression emanating from the Mystical Body's deep-seated love for its incomparable Mother.

Mary in the Eucharistic Sacrifice

Preeminent in the Church's liturgy is the Holy Sacrifice. Apart from the *Confiteor* in which Mary is mentioned twice, there are three references to our Lady in the "ordinary" parts of every Holy Mass in the *Suscipe* of the Offertory, at the first commemoration of the saints and

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[5] *Ibidem*, p. 181.

[6] *Op. cit.*, p. 155.

in the *Libera nos* after the Lord's prayer. Thus Mary is our model in the preparation and offering of our gifts at the Offertory, inasmuch as she prepared the Gift of the Sacrifice, the Body of Christ. Then, shortly before the sacrificial action at the Consecration, we pray: "In communion with and venerating the memory in the first place of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ." We thus plead for the same mind as Mary in taking an active part in the Mass at this most important turn. Christ's whole sacrificial spirit is summarized in His total submission: "Not My will be done, but Thine." This sacrificial spirit is perfectly mirrored in Mary's *Fiat*: "Let it be done unto me according to thy word." This should also be our attitude as we unite ourselves in self-immolation with the Divine Victim at the Consecration. Lastly, Mary is our great intercessor for the grace of proper dispositions in our preparation for Holy Communion, as we pray after the *Pater Noster*: "Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the glorious ever Virgin Mary, Mother of God, . . . mercifully grant peace in our days."

Providing the setting for the sublime Sacrifice in the Church's liturgy is the Divine Office with its seven "hours." In this daily song of the unspotted Bride to her Heavenly Groom, Mary is our inseparable companion. She is addressed at the beginning of each hour through the "Hail, Mary," and she aids us in a spirit of thanksgiving at the conclusion of each hour with one of her four beautiful anthems. Besides, she figures very prominently in the Church's evening song, her Vespers, also fittingly called her "evening sacrifice." It is during Vespers we chant that canticle of rare beauty, Mary's *Magnificat*, which is itself an echo of the morning Eucharist. We cannot miss this significance which is brought home to us by the incensation of the altar during the chanting of the *Magnificat*. This is truly a hymn of thanksgiving which Mary sings for us.

In the liturgy we, as members of the Mystical Body, re-live the great mysteries of our redemption. Every year we thrill to the joy that is ours in celebrating the galaxy of feasts encompassed in two great cycles—those of Christmas and Easter. And do not these holy seasons find a counterpart in two important feasts of Mary—her Immaculate Conception and her Assumption? Since "she kept all these things (mysteries) and pondered them in her heart," she is our model for a proper and appreciative celebration of these recurring mysteries.

Mary in the Eastern Liturgy

We began our paper with a reference to our brethren in Christ who worship God in the resplendently beautiful Eastern liturgy. No discussion of Mary's place in the Church's official worship would be essentially complete without at least a reference to the beautiful and historic cult which is hers among the various Eastern rites. Anent this Donald Attwater wrote recently: "At this time of day . . . there is no need to devote space and energy to demonstrating that the Christians of the East, whether the relatively few who are Catholic or the many from whom we are separated, yield nothing to the Church of the West in the warmth and sincerity of their devotion to our Lady St. Mary, whether that devotion be expressed communally in liturgical observances or privately and individually. Indeed, like so many of the deepest and most important elements in historical Christianity, the *cultus* of Mary began in the East, as was indeed only to be expected—was she not a Jewess of the house of David?"[7]

And yet there is pathos in the mere conjuring of the idea and mention of the Eastern Churches. Mr. Attwater notes "the many from whom we are separated." Yes, even they, the schismatics, hold Mary in highest honor in their liturgy. But we sorrow as we realize that this year of grace 1954, the great Year of Mary, marks the ninth centenary of the break between the East and the West, which took place on July 16, 1054. Mr. Attwater, in referring to this sad anniversary in *Social Justice Review,* tells of the trials of the Orthodox Churches and pleads for our compassion. Noting that "the great majority of Orthodox Christians, outside of Greece, are living behind the iron curtain, in the grip of communist governments," he writes: "The possibility of a reunion between Christian East and West is not a matter for easy optimism and hoping for quick and striking results—still less for blustering apologetics. It is a matter for patience and prayer, humility and sympathy."[8]

May we not entertain the hope in this Year of Mary that, through her all-powerful intercession, at least the beginnings of a return of our separated brethren in the East will be made. For this we must pray and sacrifice.

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[7] *Worship,* May, 1954, p. 283.

[8] *Social Justice Review,* July-August, 1954, p. 112.

MARY IN POPULAR DEVOTIONS

Rev. William Morris, S.S.
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Filial devotion to Mary seems to be growing most strongly in our times. From the morning offering which we make "through the Immaculate Heart of Mary," to the last three Hail Marys for purity before we sleep, what a formidable array of prayers and practices we have devised to show her our love: The rosary, the Angelus, prayers like the *Memorare* and the Hail Holy Queen, hymns and ejaculations, novenas and triduums, pilgrimages and shrines, scapulars and medals, May devotions and October devotions, the first Saturday, the Sodality, and the amazingly powerful *Tessera* of Mary's Legion!

How does all this devotion to Mary fit into the liturgical revival? Does it in any way impede or contradict our efforts to restore the fullness of Christian life through worship? Most emphatically, No! On the contrary, these popular devotions spring from the liturgy; they develop and strengthen our participation in the liturgy; they have even taken the place of the liturgy in time of need, and please God they will be a chief means of liturgical restoration.

My first point is that popular devotion to Mary springs from the liturgy, from Calvary, and from its continuation in the Holy Sacrifice of the Mass. On the cross our Lord interrupted His perfect worship of the Father, His liturgy, to breath into our hearts His own filial devotion to Mary. "Now there stood by the Cross of Jesus His Mother . . . When Jesus therefore had seen His Mother and the disciple standing whom He loved, He said to His Mother: 'Woman, behold thy son'." As though He would say, "John and all the other members of My Mystical Body are now your children. Let them take My place in your affections." And turning to John, and to the rest of us, He said: "Son, behold thy Mother." "Take her and love her in My place."

So John did. He took Mary home from the Sacrifice just finished and gave her charge over his household and his life. In as much as he could he was *another* Christ to her. He had something of our Lord's "devotion" to hear. And in exchange he learned what it was like to have Mary for his Mother. To be wakened by her in the morning, to say good night to her, to have her smile and encouragement in his work, her sympathy and solace in trouble, her constant inspiration to prayer and virtue. Especially after he had offered the Holy Sacrifice and their hearts were full from Holy Communion did their warm love glow and

develop fresh modes of expression. Would they not then talk of the old days at Bethelhem and Nazareth and Capharnaum, of Colvary and Easter and Pentecost, meditating, one might say, on the sorrowful or the glorious mysteries. No wonder that John could one day write the fourth Gospel, the Gospel of love.

And as it was with John, so it was with the Mystical Body he represented. The infant Church, it seems, had little realization of Mary's part in our life. Like the Infant Saviour it was content to grow and wax strong in her arms, hardly venturing even to speak her name. But centuries of Mass and the Sacraments brought steady growth in Christ, and the Christian consciousness began to reflect it in an ever more vigorous devotion to our Lady. In the catacombs her picture was scribbled on the walls. The earthly Fathers wrote of her with a child's enthusiasm, and the faithful responded with childlike warmth. And as they went to Mass year after year, pondering in their hearts the Scriptures and the other prayers of the liturgy, Mary loomed larger and larger in their lives. At Christmas, for example, the graces of Mass and the Divine Office began to overflow into the whole season as we know it. Aglow with the joy of the Christmas liturgy they would think and talk as the shepherds did about "this mystery which had come to pass." Eventually this gave rise to a variety of devotions and practices such as the Christmas crib, the carols and exchange of gifts in imitation of the angels and the Magi, the atmosphere of warm hospitality for strangers which had been denied Mary on that first Christmas night.

It was in this way that most of our devotions to Mary came into being. They overflowed from the full hearts of her children as they came from Mass, from the sacred liturgy. Perhaps the most interesting example of this is the holy rosary itself. First, as recent writers have shown, the people began imitating the monks in their singing of the Divine Office, by saying not the 150 psalms of the psalter but 150 Our Fathers. Later, as the Hail Mary developed, it was added, or sometimes said separately. Then they were divided into decades, with an Our Father and ten Hail Marys, and a Glory be to the Father in imitation of the *Gloria* at the end of each psalm. Instead of antiphons the mysteries were used for meditation. So, as Father Lechner tells, "by the 15th century there existed a simplification of the devotion which resembled the rosary as we know it today: 15 Our Fathers and 150 Hail Marys, together with meditations on the lives of Jesus and Mary. Groups began to say it alternately, another characteristic borrowed from the liturgical Office."

We have here a good illustration, too, of our second point, the strong reaction of popular devotion back on the liturgy. This long development of the rosary received its approval by the institution of the Feast of the Holy Rosary in 1573. The rosary had never been uprooted from the liturgical soil in which it had taken root. It was a simple task to gather the fruits of its evolution into the perfectly balanced and beautiful Office and Mass of the Holy Rosary which Mother Church has given us.

Thus, although the liturgy gives rise to and regulates much of the popular devotion to our Lady, the people's loving affection for Mary has prompted the Church to give her ever wider and more influential place in the liturgy itself. Long before there was a feast of the Assumption, popular piety had learned to pray to "Mary assumed into Heaven." There are seventeen separate feasts of our Lady celebrated by the universal Church, and more than twenty more which are permitted in various places. In practically every case the Church composed the Mass and Office to satisfy and confirm popular devotion. The faithful had often written the liturgy in their hearts before it was copied out in the Missal or Breviary.

And in another way, too, popular piety makes a great contribution. Our Holy Father Pius XII stresses it most strongly in his encylical on the sacred liturgy. "All the faithful should be aware," he tells us, "that to pariticipate in the Eucharistic Sacrifice is their chief duty and supreme dignity." But just as emphatically he calls upon all of us to take part in personal and popular practices of piety, *particularly* "those special prayers in honor of the Blessed Virgin among which the rosary, as all know, has pride of place." And he goes on: "From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose is, in various ways, to attract and direct our souls to God . . . stimulating them to advance along the paths of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the human and divine natures of Christ. Besides, since they develop a deeper spiritual life of the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayer becoming an empty ritualism."

Thus the Holy Father. The priest or religious uses spiritual exercises to sharpen and deepen his capacity to take part in liturgical worship. The faithful achieve the same result by their popular devotions, especially their devotion to our Lady. Of course, if these devotions in

any way led to neglect of Mass or the Sacraments, to withdraw souls from the central "stream of vital energy that flows from Head to members," they would indeed be sterile and deserve to be condemned. But when they serve to wean our hearts away from the world and its vice, rousing us to repentance and holy fear of God, and eager affection for Mary and her Divine Son, then certainly, and again in the words of Pius XII, "such practices are not only highly praiseworthy but absolutely indispensable." They actually stimulate "in the faithful those energies which enable them to participate in the august Sacrifice of the Altar with better dispositions."

Popular devotion to Mary has performed another function, a function which may very well serve us now as a great instrument in the liturgical renewal. As Europe emerged from the Dark Ages a sad and woeful change took place in its liturgical life. The people began to lose contact with the altar, especially the life-giving contact of Holy Communion. Around the year 1000 the priest began to face away from the people during Mass, so that they could no longer see what he was doing at the altar. As the vernacular cultures sprang into being, Latin become more and more unfamiliar to the laity, so that they could not reach the altar by hearing. They gradually ceased to approach with their gifts as in the old offertory processions, and, a most shocking thing, vast numbers of people almost never went to Holy Communion. Never before nor since have Christians fed themselves so little on the Bread of Life. So bad was it that the Lateran Council in 1215 was forced to impose the Easter duty under pain of mortal sin. Participation in the sacred liturgy had fallen to a very low ebb indeed.

And yet those very days are called the Ages of Faith! And, what is more, they were! How else can you describe an age which produced the *Summa* of St. Thomas Aquinas, the magnificent social penetration of St. Francis, the zeal and preaching of St. Dominic, the peerless Christian citizenship of King St. Louis of France? What else can you say of an age which saw the people of France build with their own hands hundreds of churches and cathedrals the like of which the world has never seen, so breath-takingly beautiful, so lavishly and, we would say, so extravagantly fashioned that twenty-five billion American dollars would probably not repace them?

How do you explain this paradox: Christian piety cut off at its source, Christian piety flourishing beyond words? At least one answer lies in medieval devotion to our Blessed Mother. As language or ignorance or heretical exaggeration tended to separate the people from

the liturgy, they turned to Mary for help. She did not disappoint them. She led them back to Christ by strengthening first their love and familiarity with herself, and then letting them share in her personal relationships with Jesus. Devotion to Mary made the sacred humanity of our Lord nearer and more real than it had ever been before. Mary lived over with them the sweet years of her girlhood, the stupendous wonder of the Annunciation, her tremulous days of happiness when Christ was in her womb, Christ was in her arms, Christ was her boy at Nazareth, and her stay and support after the death of Joseph. She taught them the true meaning of Cana, of Calvary and of Easter. And in her glorious Assumption she made them understand, as we are beginning to understand, that she is Mother of God in order that she might be Mother of of men. The Queen of Heaven seemed "always living to make intercession" for them, always appearing among them, always ministering to Christ in His members. She seemed ever to be "in labor again" until Christ's Mystical Body be formed anew in her children. It was this all-out devotion to Mary, as much as anything else, which kept medieval man Christian in spite of the low estate of his liturgical life.

And this is a point worthy of real stress. Great dynamic power lies in our devotion to Mary. If it can do so much to make vigorous and productive a Christian society only half nourished by the Eucharist, what would it not do for one thoroughly imbued with the liturgical spirit? One in which worship was restored to its true nature and function, and in which the Sacraments were powerful and unhampered in their effect on souls?

I wonder if something like this is not in the mind of our Holy Father, Pius XII? Anyone who studies his utterances at all closely will note his tireless return to three themes: the Mystical Body, in which Christ makes us one living thing with Himself and with our fellow Christians; the divine mediatorship, by which Christ enables us to share His worship for the Father and grow in loving union with one another; and thirdly, the decisive role of Mary in promoting the harmony within the Mystical Body and attracting to it all men of good will. We are one in Christ. We should be one with Him in prayer to the Father, and in His loving dependence upon His Mother.

Does not the Holy Father mean to fuse these ideas in our thinking and our living? To make us consciously and vibrantly aware that we are all one living Body with our Lord? That the secret of world peace, and of the conversion of the nations lies precisely in the *worship* of *this* Mystical Body, worship in the entirety of Head and members, a worship

in which *all* the members participate to the full extent of their power? And further, by the tremendous gesture of this Marian Year does not Pius XII, the Pope of Mary, wish to stir us to an unprecedented burst of popular enthusiasm for Mary which will carry over into the liturgy and set the whole Mystical Body aflame as never before with praise and supplication, and with sorrow for the sins of men?

A concrete example: Next Sunday will be Marian Day for the Archdiocese of Milwaukee. Thousands upon thousands of the faithful will gather in the stadium to show their love for Mary. Suppose, as a result of this Conference, the whole people of the Archdiocese became greatly roused to their solidarity in Christ; suppose they were to expand vigorously their capacity to participate and to express this solidarity at Holy Mass. Then, with their love of our Lady burning and stirring them to the heights of fervour, would not that Pontifical Mass be a thunderous witness, a sublime trumpeting to mark the dawn of a new day in Milwaukee. Then surely *we* would have a weeping Madonna among us, but her tears would not be salt with sorrow, but jewels of joy for this "exuberant affirmation and enthusiasm for the supernatural life."

DISCUSSION

MR. ERWIN WOLKE, St. Marys College, St. Marys, Ky.: Would it not be more advisable to meditate on the mysteries of the rosary most in harmony with the liturgical season, rather than to follow the custom of devoting set days of the week to each of the three kinds of mysteries?

FATHER MORRIS: I would say rather to stress the mystery that harmonises with the season or feast a little more. But there would be no harm in saying all fifteen mysteries each day, or in confining oneself to this or that mystery of the five decades, as one might choose, since this is private a devotion.

SISTER M. ALICIA, C.PP.S., O'Fallon, Mo.: What about the pastor who insists on the people saying the rosary during Mass, on the argument that since the Mass mystically re-enacts the very mysteries we are meditating on, the rosary must be an excellent method of participating in it?

FATHER MORRIS: To that argument I would simply recall the words of our Holy Father in *Mediator Dei,* about letting people use whatever means of piety they are inclined to, provided it is approved, in

assisting at Mass. For they may be unable to make use of the missal for one reason or another, although it is of course the ideal means to use.

REV. NORBERT E. RANDOLPH, Chicago: With regard to the mysteries of the rosary and the problem of meditating on them, there is a beautiful pattern furnished us in the Church's own liturgical celebration of the feast of the Most Holy Rosary, namely, the nine antiphons of Matins, and the five of Lauds. These can be considered as corresponding to the fifteen mysteries, if you consider the ninth antiphon of Matins as making two, since it actually does contain two separate ideas corresponding to the two final sorrowful mysteries. They are wonderfully beautiful scriptural mediations on each of our Lady's fifteen mysteries. The practice of announcing the mysteries in the form of these antiphons, for example during October devotions, is actually in vogue in a number of parishes. This to me is a case in point to show how the liturgy can help the rosary, and the rosary the liturgy.

MSGR. MARTIN B. HELLRIEGEL, St. Louis, Mo.: We had two wonderful papers tonight, and interestingly enough, one of them by a Father whose name starts with an S, the other by one whose name starts with an M! An unintended but beautiful symbol of the tribute they have given to "Saint Mary." I'm glad they said such fine things about the rosary. It should go far to dispel the false accusations we have heard in the past, about liturgists being "crackpots" and disregarding or minimising devotion to Mary and in particular the rosary. I have yet to find a liturgist who could be justly accused of this wrong attitude, whether here or in Europe.

If you will permit a personal note, at Holy Cross Church in St. Louis, when I was first appointed there, one of the first things I did was to make a new entrance into the church from the sacristy, so that when we had our Introit procession before Mass, we could pass our Lady's altar to make a special reverence to her, obviously because of her intimate connection with the mystery of Calvary which we are about to celebrate, and also to stop again there on our return after the celebration. This connection is so important, and we should take pains to see that our children are brought up in the same tradition. So, too, with the *Angelus* prayer three times a day, accompanied by the ringing of the church bell. I am afraid in many places this is being neglected.

THURSDAY, AUGUST 19

ST. JOHN EUDES, CONFESSOR

HIGH MASS

Celebrant
VERY REVEREND LEO J. BRUST
Milwaukee, Wis.

HOMILY
MOST REVEREND VINCENT S. WATERS, D.D.
Bishop of Raleigh, N. C.

"Let your loins be girt about and your lamps burning, and you yourselves like men waiting for their master's return from the wedding; so that when he comes and knocks, they may straightway open to him" (Luke 12:35-36).

During this week of the octave of the Assumption in the Marian Year we have been privileged to meditate together on the wonderful works of God and to be inspired by the zealous clergy, religious, and laity, who, under the guidance of the Blessed Mother, have been zealous for God's honor in the salvation of souls through devotion to the beautiful liturgy of the Church.

We have gathered here each morning to be united in Christ, the center of the liturgy, to speak through Him to the Father, and to offer Him the homage of a creature to the Creator, of the Son to the Father, and to receive His answer as He speaks to us through the Holy Ghost in the Holy Scriptures that are assigned to the various Masses of the day.

This morning we gather again, and we ask the Holy Spirit to speak to our hearts, because He has a sermon for each and everyone of us, a sermon that He will preach to us individually, as we need His help each day that we live in this twentieth century with its vexing problems. The words of the Holy Spirit put before us this morning on the feast of a great Confessor of the Church, the founder of a religious community, are the words of St. Luke's twelfth chapter: "Let your loins be girt about and your lamps burning, and you yourselves like men waiting for their master's return from the wedding; so that when he comes and knocks, they may straightway open to him." In these words we are given the correct attitude of a creature toward his Creator, of a son toward the Father, of a Christian toward Christ.

"Let your loins be girt." In the Orient the long robes which extended to the ground caused the feet to be encumbered, and for quick action and freedom of movement the robes were tucked up at the waist, giving the freedom that was needed to the feet. A master might have long flowing robes, but a servant had his robes tucked up around his waist. Like the soldier he had to be alert, free to act, to wait on his master, to be free to defend him, to serve him. Thus speaks the Holy Ghost to us this morning. The creature must be attentive to his Creator on whom he depends for every beat, for every breath that he draws. The loving son must be ready to jump to attention to serve his father, the Christian must always have an attitude of readiness to serve both his Lord and his brethren.

It is not enough to obey. The Holy Spirit says we must obey promptly, swiftly, cheerfully, willingly. Like the Israelites of old, we must always be ready to go, to have our loins girt, to have our staffs in our hands while we eat our pasch, ready to be on our way in the service of our Master. In this figure we see the lesson that God is always trying to teach us—to be active in the service of the Lord. "Not everyone who says Lord, Lord, will enter into the kingdom of Heaven, but he who does the will of My Father, he will enter into the kingdom of Heaven." Christ began to do and to teach. Christ taught by actions even before words.

Our Holy Fathers during recent years have emphasized not Catholic thought or meditation, not Catholic words or conversation, but the culmination of all these three—Catholic Action. The Church has always taught that not only faith but works are necessary for salvation. "Faith without good works is dead," says St. James. Man must not only have in his hands the light of faith, but his loins must be girt and he must be ready and waiting for action. He must go into action at the beck and call of his Master. He must have faith not only in thought and in words but he must show also faith in deed, that is, real charity, a real love, a love that serves. But love is quick, it is always ready, it is standing and waiting, it is anticpating, love is active. Love that is not active is not love. No one can say he loves God unless he keeps the Commandments. This is the test of an active love. The symbol of that active love, that ever serving will, is the human heart, always moving from before birth until death.

The saints are those who exemplify this active love for God. The first of the saints are the apostles, those who are sent, those who are always going to their brethren; then the martyrs, those who are quick

to shed their blood, to give back their lives to God for His sake and for the sake of their neighbor: "Greater love than this no one has, that one lay down his life for his friends" (John 15:13). The martyrs are clothed in their own blood so bright, so red, because they are quick to defend their Master. Their loins were indeed girt; they were like servants waiting for their master.

The first confessors of the Church were martyrs who had undergone all that would cause death but who had not actually died, who had been preserved by death by God for some special reason. They confessed the Lord in the face of martyrdom, but they were not called upon actually to give their lives. They were heroes of the faith who bore the scars of martyrdom, who were living witnesses that there was a love stronger than death, living witnesses of the truth of the faith. The early Christians revered these confessors, like the martyrs they were known to be saints hoping for complete union with God, and when death took them and their holiness was confirmed by miracles they were added to the calendar of saints.

Such a one today the Church holds up to us as an example, one who was active in the service of the Master, who did great works of teaching, preaching, writing. Today, the day that the Lord found him watching, is his birthday in the Lord. He was active from his youth in loving ardently his Blessed Lord and His holy Mother, and this ardor drove him, under the inspiration of God, to found a congregation of priests and sisters who were to lead sinners back to God. Certainly this confessor was one who exemplified the correct attitude of creature toward Creator, of son toward Father, of servant toward his Lord—prompt, ready, willing, quick obedience as examplified in the many works of his life. In this attitude of quick response to his Lord St. John Eudes saw the example of our Blessed Lord Himself who said, "I am with you as one who serves." He remembered the same Master the night before He suffered girted Himself with a towel and as a servant washed the feet of His apostles. His meditation on the active Heart of our Savior and of His holy Mother, so patterned after that loving Heart, inspired him to introduce into the liturgy with the approval of the Church the great devotion to the Sacred Heart of Jesus and the Sacred Heart of Mary which has obtained such prominence during the last few hundred years. Here was a sample of prompt ready service of God, the Heart of Christ Himself: "Not My will but Thine be done. I come to do Thy will, O God and I am straightened until it is accomplished. My meat is to do the will of Him who sent Me."

After the symbol of the Heart of Jesus there is no better symbol of prompt service of God than the symbol of the heart of His Mother: "Behold the handmaid of the Lord, be it done unto me according to thy word." Mary stood awaiting the knock of her Master at Nazareth, at Bethlehem, and on Calvary. She was always waiting for that knock when He would call her to be assumed into heaven, for her active, loving heart was patterned most closely after that of her Divine Son. So today we ask, through the intercession of the Blessed Mother of God and through the intercession of St. John Eudes, that we may always be prompt in His service, that we may stand with our loins girt, with lamps burning in our hands, like servants waiting for their Master so that when He shall come and knock we may answer Him immediately.

MORNING SESSION

AUGUST 19

Chairman
Mr. Fred Muth
Milwaukee, Wis.

SURVEY OF THE LITURGICAL TRADITION OF DEVOTION TO OUR LADY

Rev. Andrei Ouroussoff, S.J.
Russian Institute of Fordham University
New York, N. Y.

I am very grateful for the invitation to speak before this distinguished assembly. I have to say, however, that I feel myself in a difficult position. Probably the excellent organizers of this Conference had too high an opinion of this speaker, perhaps believing that because I am a Russian and a Jesuit I am able to undergo any trial and still stay alive. I have been given quite a task: to cover in the space of half an hour a subject which a full year course would hardly exhaust.

In fact, the history of "our Lady in the liturgical feasts" includes practically all the questions concerning the dogmatic, historic and traditional teachings on the Blessed Virgin. Moreover, at the present time, the devotion to our Lady seems to have taken the leading position in religious thought, esepcially during the reign of Pius XII when numerous dogmatic documents have appeared and many studies been made on the Blessed Virgin. Therefore, the present study, to be exhaustive, would call for a work of research and exposition which would exceed all my present possibilities.

I am obliged for this reason to limit my subject. This study will be entitled, "Our Lady in the Liturgical Byzantine Tradition" or, focusing the subject more, I would call it, "Our Lady in the Byzantine-Russian Tradition."

Byzantine-Russian Rite

Anybody who has studied Christian tradition is aware that the feasts

of devotion to our Lady have their origin in the Orient. At the present time, Russia, which belongs to the Oriental-Byzantine culture, is in the center of the world. Especially since world Communism has installed itself there, Russia has become a point of irradiation which makes the study of the role of our Lady in Russia of utmost importance.

His Excellency, Archbishop Meyer, wrote in the foreword for the booklet of this Conference: "Today Holy Mother Church faces in Communism perhaps the most virulent of her adversaries." And Communism, having installed itself in Russia, all our future depends on the situation in that country, especially on its religious situation. Edward Reily expresses it so well in an article entitled, "Mary and Russia," saying: "At Fatima the Blessed Virgin showed a solicitude for Russia which is without parallel in the history of her mediation between God and man. The Queen of Heaven came down to plead for prayers and sacrifices on behalf of a particular nation; she asked for the consecration of that nation to her Immaculate Heart, and she promised its eventual return to God." From the viewpoint of Providence, then, at present Russia remains the center of our interest. Because we can hope that our Lady will be instrumental in changing the situation of the world through Russia, the importance of the study of the role of our Lady in Russia is clear.

The Popes themselves have insisted lately on the study of the East and of Eastern religious thought. They foresee from that knowledge more understanding; they hope for the future unity of humanity, for peace, and for progress in Christian love. Pius XII writes in his encyclical, *Orientalis Ecclesiae*: "More effective than anything else in promoting that reunion of all Our separated sons with the one Church of Christ, for which all good men are striving, will be a sincere and practical good-will with the help and inspiration of God. The fruit of such good-will is mutual understanding—an understanding which Our predecessors have sought so ardently to foster and increase by various means . . . This good-will implies also a proper respect for those traditions which are the special heritage of the peoples of the East, whether these be concerned with the sacred liturgy of the hierarchial orders or with the observance of Christian life, so long as they are in keeping with the true faith and with the moral law."

Or, for example, Leo XIII spoke in the same way (encyclical *Orientalium Dignitas*): "Nothing, perhaps, could manifest the catholicity of the Church more than the singular homage of these ceremonies in different forms made venerable by its antiquity. They point out in

a very clear manner, for the benefit of the principal Churches of the Orient, the apostolic origin of these very Churches as well as the fundamental unity with the Roman Church: a unity which has existed since the origin of Christianity itself."

Regarding Russian religious tradition, although officially most of the Russians belong to the "Orthodox" Church, Pius XII, in his address to the Russian people (July 7, 1952) writes that the Russians "though for the most part separated from this Apostolic See as a result of the vicissitudes of history, retain, nevertheless, the Christian name . . ." And, he says further that they constitute an immense people "so greatly renowned in history for glorious undertakings for love of your Fatherland, for industriousness and thrift, for piety toward God and the Virgin Mary."

"We know," he continues, "that there are very many of you who still preserve their Christian faith within the innermost sanctuary of their consciences . . . We know furthermore—and this knowledge has filled Our heart with hope and with deepest comfort—that you love and honor the Virgin Mother of God with ardent affection and that you venerate her sacred images. It is known that in the Kremlin itself there was constructed a church (today unfortunately no longer being used for divine worship) dedicated to our Lady assumed into heaven; and this is a most clear testimony of the affectionate devotion which your forebears and you have for the beloved Mother of God . . . Continue, therefore, as you have been doing, to venerate her with fervent piety, and to love her ardently, and to invoke her with those words which you have been accustomed to address her: 'To you alone has it been given, most holy and most pure Mother of God, unfailingly to have our prayers heard.'"

As is known, Pius XII consecrated the whole people of Russia to the Immaculate Heart of Mary and very often he has expressed his faith that our Lady will save Russia and consequently the whole world.

Cult of Mary

In the Byzantine tradition, the word "Liturgy" applies only to what the Latin Catholics mean by the word "Mass." But, in this study we shall speak about "liturgy" in the general meaning used by our Latin brethren, of whom this gathering consists.

His Excellency, Archbishop Meyer says that, "through the liturgy, the Church has developed ways of cooperating with Christ, methods of

stimulating response to Christ, means of honoring the saints who were parent to Christ, and forms in which religious emotion and convictions can be expressed—all varied to meet all temperaments—permitting the exercise of mind, will and heart in the practice of the virtue of religion." In our study, we shall follow the pattern set forth in this description of the liturgy.

In the Byzantine-Russian tradition, the liturgical devotion to our Lady, of course, theologically speaking, follows the same pattern as the whole of Christianity. This devotion to our Lady contains the dogmatic teachings of the Church and the external forms of worship, and it follows the cycle of the liturgical rites of the year. The main dogmatic teachings of the Church on our Lady point out seven qualities which the Church attributes to her:

(1) Her Maternity of God

(2) Her Immaculate Conception

(3) Her virginity

(4) The dogma of Her Assumption

(5) That she is the co-redemptrix

(6) That she is the Queen of men and all creation

(7) That she is the Mediatrix of the Universe.

This is, in substance, what any book of theology presents to its readers about our Lady.

All those dogmatic meanings are contained in the liturgical text of the Byzantine-Russian tradition, in the meaning of the feasts of our Lady throughout the year, and in the devotional tradition existing among the people. It will be impossible in this short conference to quote all the texts and all the facts in proof of this statement. But, concerning the liturgical text of the Byzantine Rite and the calendar of the feasts of our Lady of the same rite, liturgical books have already been published in Rome under the supervision of the Holy See and they reproduce in their entirety the texts of prayers and praises of the first Christian centuries. Therefore, it is safe to say that the Church considers most of the Marian liturgical tradition of Byzantium perfectly sound. We shall quote some of the texts in connection with the further description of this devotion.

The Daily Mass (Liturgy)

In the every day Mass, or daily Liturgy, there are wonderful prayers to be quoted, which testify to the depth and inspiration of the devotion to our Lady in the East. We can say that the every day liturgical devotion of the Russian people is really permeated by the presence of our Lady. Practically any litany, any part of any religious service, ends with an invocation to the Mother of God. For instance, in the daily Liturgy, most of the prayers end in the following way: "Let us commemorate our most holy, most pure, most blessed and glorious Lady, the Mother of God, the ever Virgin Mary, together with all the saints, and recommend ourselves, one another and our whole life to Christ our God" (*The Byzantine Liturgy,* Russian Center, Fordham University, New York).

The importance given to Mary is so great that during the same Liturgy the first prayer which is sung aloud by the priest and the people, immediately after the consecration of the Sacred Species, is a hymn to our Lady. The hymn in the every day Mass is really beautiful and praises the purity and greatness of the immaculate Mother of God: "It is indeed proper to bless thee, Mother of God, the eternally blessed and completely sinless one, the Mother of God; higher in honor than the Cherubim and incomparably more glorious than the Seraphim, who without harm to thy virginity did give birth to the Word of God. Thee we extol true Mother of God" (*Ibid*).

Or, let us take, for example, a prayer from the evening service: "Oh, glorious Mother of our gracious King, most pure and most Blessed Mother of God, Mary, pour out the mercy of thy Son and our God upon my passionate soul and by thy prayers establish me in acts of righteousness, that I may pass the remaining time of my life without fault and by thy guidance find paradise. O, Mother of God and Virgin, alone pure and blessed. Amen" (*The Manual of Eastern Orthodox Prayers*).

Feasts of Our Lady

If you could look around Russia before the Revolution, you would see everywhere—in the villages, in the cities—hundreds and hundreds of churches, many of them dedicated to our Lady. There was no house, not even in the remotest place where Russians were living, that was without an image of the Blessed Virgin. Or, if you would look at the Russian religious calendar or any religious publication where the feasts

of our Lady are indicated, you would be amazed to find that the Russians have in all nearly 510 feasts of the Blessed Mother of God. Some are local, some are the usual great feasts of the whole Christian world. This number of feasts is described, for example, in a book published in 1909 in Russia under the title, *The Life of Our Lady in the Description of Her Miraculous Icons.* All the titles under which these feasts are celebrated are most beautiful, theologically true, and have a deep Christian meaning—Our Lady of Kazan, Our Lady of Vladimir, Our Lady of Iviron are already known in the Western world, and they all contain wonderful stories of kindness and love of the Blessed Mother. Some other titles speak for themselves, for instance: "Help of Sinners" (March 7) has the meaning in the Russian of kindness and forgiveness; or "Joy of Sufferers" (October 24), a feast which is celebrated in twelve different cities in Russia and has twelve different icons; on the same date, "Consolation of the Suffering." Other titles are: "Softening of the hearts of sinners," "Life-giving Spring," "Wisdom of God," and many others.

After each principal feast of our Lord, in the Russian calendar according to the old Byzantine tradition, there follows a special feast of our Lady, when Mary is honored because she took part in the event in the life of Christ, commemorated on the preceding day.

The cycle of Mary's feasts had its origin in the Orient, specifically in Jerusalem and in Byzantium. Often these feasts were established for local reasons, as for example: the dedication of a particular Church consecrated to Mary. Ancient Rome accepted these feasts and they were perpetuated by the popes of Greek and Syrian origin of the seventh century. It was likewise in imitation of the Byzantines that the first mosaics of the Mother of God were blessed in the central apses of Italian churches. Thus, the cult of Mary, which today unites Latins and Byzantines, takes its source from the latter.

As was stated earlier, besides the great common feasts there were a great many local feasts, especially in the Byzantine area and among the Slavs. In the majority of cases, these are commemorations of miracles which have occcurred in connection with famous icons or with the transferral of icons from one place to another. The principal theme of all these feasts is the unshakable confidence in the intercession and universal protection of Mary. This last idea has been preserved in the feast of "Pokrov" or "Protection" (October 1) in the Russian Church. It is the feast of the "Veil of Mary" which she stretches over all humanity: "Cover us with your sacred veil, deliver us from all evil, and

ask your Son, Christ our God, to save our souls" (*Conversion of Russia,* E. M. Denisoff).

Icons

The exterior devotion of our Lady is especially emphasized among the Russian people through the devotion to her images or (as we call them) icons. For a Russian any icon or representation of our Lord, our Lady, or the saints, has a deep meaning and great value. For example, you will never see a Russian throw away the smallest piece of paper on which a religious subject is represented, as we see done in the West. For a Russian, a holy picture has the same meaning as a picture of his mother and father for the average human being.

The first icons were found in Byzantine, but they were not numerous. When Russia became Christian, icons greatly multiplied . . . the icon gave a stable and popular form to the Christian dogmas preached by the Greek and Slav apostles. The sacred rites of the Church, its mysteries and its saints were always represented. To Kiev, at the very inception of the Russian Church, priests from Byzantium brought their painters and their work served as examples for the Russians. These latter in turn expressed themselves in a national art of their own, but always within the tradition of the Church.

Usually, Russian icons were painted on specially prepared wood, with great respect and prayer. Artists followed the rules of painting set down by old Byzantine tradition. The painter tries always to give theological meaning to every line of the figure he is drawing. There is, for example, a case of a painter, trained in the godless Soviet school of thought, who made a special study of icon-painting, with the idea of adapting the icon style to modern art, but the study of icons became for him like the reading of the Gospels—when he tried to find the reasons for the iconographer's manner of painting, he found his faith again. In Russian iconography there is a certain peculiarity—although it follows the style of Byzantine tradition with its abstraction from humanity and from everything too earthly—there is in Russian icons a softness of touch and charm which makes them particularly attractive. One would say that this manner of painting reflects the traits of the Russian character—a deep sense of humanity, of friendliness and warm social charm.

Icons were kept in families or in churches for generations. They re-

presented God's blessings on important moments in the life of a Russian family. During the Soviet regime when the keeping of icons was forbidden, when holy pictures were destroyed and profaned, there were clear signs of our Lord's love of the attachment of the Russian people to their icons. Throughout thirty-seven dreadful years of Soviet persecution, a certain phenomenon has occurred more and more frequently in different parts of Russia, a phenomenon which we are still not able to verify in detail, but which brings with it clear signs that these are not cases of a purely natural order. We call it the "renovation of the icons." Sometimes in a church or in a private home, an old icon will suddenly (in a matter of hours or days) become like new and will shine by itself. Sometimes this renovation will remain for a certain period of time and then disappear; sometimes it lasts indefinitely. There are cases when the renovation of an icon is accompanied by a shining light coming from the holy image. Often in the past the Soviet press has attacked this phenomenon as a fake, but it has not succeeded in stopping its recurrence. Recently, the Soviet regime showed new concern about it. After thirty-seven years of religious intolerance, the Soviet press is showing evidence of nervousness in the face of this phenomenon of the renovation of icons. For instance, on February 20, 1954 in the *Komsomolskaya Pravda* (p. 3), the official newspaper for Communist youth, there appeared a long article on miracles, apparitions, and especially the renovation of icons. The author attempted to joke about it, but at the same time bitterly complained about the seeming existence of this phenomenon. If the Soviet press felt the need of scolding its youth, brought up under the Soviet system, for believing in this religious phenomenon and in miracles, this means that those miracles happen.

That God might show His power through the devotion to icons, and especially to those of our Lady, can be understood, because the icon is more than an ordinary painting. It has received the blessing of the Church, it has become a real sacramental, capable of sanctification, no matter what its intrinsic value may be. To destroy these objects, as did the Communists, was to attack the soul of the nation and the most intimate sentiments of the Russian people. This work of destruction was judged by the Russian people as being the work of Satan. In reality it is a great catastrophe for the nation.

It can be said concerning the whole religious life of the old Byzantine empire, and especially recently of Russia, that the sources of this life were coming mostly from the liturgical tradition. The liturgical cycle

of life, the external forms of ceremonies, and the icons were the main sources of information, inspiration and formation for the people. The Byzantine and Russian ecclesiastical authorities always have adhered very strongly to the old rules and liturgical traditions. Therefore, very few changes have taken place through the centuries. The liturgical sources are extremely healthy in their Christian meanings and teachings. And, we can hope that they will be the means of Christian progress in the East, if they are kept healthy and unchanged—as they have been until now.

Especially regarding the sources of devotion to our Lady, the Byzantine (Russian) liturgy will probably give back to Russia the fullness of faith and the complete return of this faith.

Many things can be said on the subject of the history of the liturgical Marian life among the Russian people. But, the time is short and we can only say, in conclusion, that it was not without reason that our Lady spoke about Russia at Fatima and gave her promises. The love of the Russian people for the Mother of God seems to be too deep for our Lady not to take interest in these peoples and to save them from the present calamity.

We can end this short study with the oft-repeated invocation to our Lady during most of the Church services throughout the year: "Steadfast Protectress of Christians, constant Advocate with the Creator, despise not the voice of entreaty of sinners, but in thy graciousness make ready to help us who call upon three in faith; make haste to answer our prayer; make speed to heed our entreaties, O Mother of God, who dost ever defend those who call upon thee."

MARY IN THE TEMPORAL CYCLE – CHRISTMAS SEASON

Very Rev. Damasus Winzen, O.S.B.
Mount Savior Monastery, Elmira, N. Y.

We celebrate the Liturgical Week of the Holy Year of Mary in the light of her glorious Assumption into heaven. "That He would kiss me with the kiss of His mouth." These opening words of the Canticle of Canticles, which the liturgy of the feast puts upon the lips of Mary, express the deepest longing of her immaculate soul from the first moment of her conception. She is the *Bride*. Her whole desire is to receive from the Bridegroom of her soul the gift of the Divine Spirit, not to keep it anxiously for herself, but to give it back in the holy interchange of love which is signified in the symbol of the kiss. The Assumption is the fulfillment of her longing. She enters with body and soul into the unending wedding feast between the Lamb and His Bride which in the last chapters of the Apocalypse is described as the end of all the ways of God with man (cf. Apc. 21:2).

The Role of the Woman at the Coming of the Second Adam

If the One and Triune God whose very essence is love, decides to create a world outside of Himself, His purpose in doing so can only be the sharing of His love. But love is mutual. It is a giving and a receiving and a returning of what one has received. It is speaking and listening and answering. It is union in liberty of two who are facing each other, one as the primarily "active," the other as the primarily "passive" part, fusing into mutual possession: "I to my beloved, and my beloved to me" (Canticle of Canticles 6:2). Love is a wedding feast, and therefore the meaning of a creation out of love must be the wedding feast with its Creator. Therefore, man was created in God's image and likeness, able to reflect God's glory, that through Him this visible creation should be united to its Creator as a bride is united to her husband (cf. Isaias 54:5). But God in His infinte love wanted to share with His creation also the "active" part in the exchange of love. When He created man, as Scripture says: "male and female *created* He them" (Gen. 1:27), He shared with Adam His own privilege as a *"husband."* He did not think it good for Adam to be alone. He gave him a bride, the woman, to be his helpmate and the mirror of his glory, that through Adam the whole of creation should share in the dignity of the Creator as a teacher, as a leader, as a husband, as a father. However, the first

Adam forsook his dignity. In the very attempt to be equal to God, he allowed his wife to take the "active part": "*She* took of the fruit and did eat, and gave also to her husband with her, and he did eat" (Gen. 3:6). Even after this "abdication" God still considered Adam the head of the family and the responsible one and, therefore, called *him* to account (cf. Gen. 3). Adam again tried to evade his responsibility by hiding behind his wife: "The woman whom You gave to me to be my companion, gave me of the tree and I did eat" (Gen. 3:12). In the divine sentence which then is pronounced his self-abdication is again underlined: "Because you have hearkened to the voice of your wife and have eaten from the tree . . . cursed is the ground for your sake . . . Dust you are and unto dust you shall return" (Gen. 3:17-19). Adam's glory has been turned into dust. Adam has lost his privilege of representing God as the "active" part in the wedding feast of creation. His activity as a leader and a father is not an image anymore of the creative activity of the Divine Husband. The exercise of man's authority now has the tendency to degenerate into tyranny. The use of his power turns into violence. Even propagation itself has lost its blessing. It reduces man to the state of animality and perpetuates sin. Sons of God can never be born again by the will of man, because it has become the will of the *flesh* (cf. John 1:13).

However, the design of God's eternal love was destined to shine forth in the darkness of Adam's fault in an even more brilliant light. The wedding feast of divine love remains the meaning of history, but now in a much deeper sense than before. "The kingdom of heaven is like a king who made a marriage for his son (Matt. 22:1). The descent of the Son of God, His becoming flesh and His dwelling among us, is the Eternal Father's answer to Adam's betrayal. Another beginning was to be made from above. A second Adam was to come, not one anymore who was "from earth earthly," but, as St. Paul says, "the Lord from heaven" (I Cor. 15:47). In His coming in mercy God reserved the active part in the wedding feast of divine love for His Son. *He* is the Bridegroom. Creation cannot enter into the marriage feast of the King's Son without putting on the garments of the bride. It has to take off all the false glitter of Adam's perverted glory. It has to become the pure receptacle of God's redeeming love. It is the *woman* who is made to receive. This is the reason, when the first announcement of the new order of redemption is made, that God says to the serpent: "I shall put enmity between you and *the woman*" (Gen. 3:15). Priority has passed from Adam to the woman, from the active to the receiving part of creation. However, what may look at first like a degradation is in fact a new

consecration of creation. Human nature is lifted up to become united to the person of the Son of God through the instrumentality of the Virgin Mother of God. The first words of the proto-evangel: "I shall put enmity between you and the woman" are followed by the proclamation of the divine motherhood: "between your seed and her seed" (Gen. 3:15). More than by sharing with Adam His rights as a husband did the Creator honor mankind by sending His Son to be "born from a woman" (Gal. 4:4). In the one whom the Father has thus chosen to be the mother of His Son the receptivity of creation attains a new splendor. In her it is directed toward the Son of God as its immediate and exclusive objective. In Adam's world virginity has no meaning. But now, since Adam lost his right, God prepares a virgin who "does not know man" (Luke 1:34) to become the temple where the Word of God is made flesh to dwell amongst us. By giving her consent to become the Mother of the Son of the Most High (cf. Luke 1:32), Mary receives a dignity which infinitely excels the original glory of Adam acting as God's vicar on earth. Truly "a new thing God has created on earth: a woman shall compass a man!" (Jeremias 31:21).

The Christmas Season — Mary's Season

The right understanding of the key role which the "woman" is called to play in the coming of the second Adam is of vital importance when we now begin to study the part which Mary holds in the Christmas season. Beginning with the first Sunday in Advent and ending with the feast of the Purification or Candlemas, this section of the ecclesiastical year re-enacts the *coming* of the Son of God in our human flesh. Therefore, the "woman" chosen by God to be His Mother is foremost in the memory of the Church, so that one can rightly say that it is during this time that the Church unfolds all the depth and tenderness of her devotion to Mary. Even more than devotion *to* Mary, it is devotion *in* and *with* Mary which the Church lives in the Christmas season. Real devotion to Mary is the vital entering into her mystery, and to this the Church leads us during these winter months when in the womb of silence the new light is born. What happened to Mary historically, according to the flesh, happens during this season sacramentally and spiritually to the Church and to all the members of Christ's Mystical Body. Because it is Jesus Christ Himself as a person who is our salvation, therefore we have to become Marys that Christ may be born in us, that Christ may live in us.

As the Easter season unfolds in three stages: one of preparation,

Lent; one in which the saving mystery itself, the passing of the Lord through death into life, is celebrated: Holy Week and the Paschal Vigil; and the third, His exaltation, in which the fulness of the new life is shared with the Church: the "blessed fifty days" ending on Pentecost—likewise the Christmas season, is divided into three parts: one period of preparation, Advent; one in which Christ's birth in the humility of the flesh is celebrated, Christmas proper; and a third which sees the glorious coming of the new Adam to His bride, the Church: from the vigil of the Epiphany to Candlemas. In each of these three periods the Church celebrates Mary in a special way: as Virgin before birth during Advent, as Virgin in birth at the Nativity, as Virgin after birth during the Epiphany season.

We enter into the mystery of Mary's virginity first by sharing spiriutally her virginity before birth. The Advent season turns us away from Adam's world in longing expectation of the coming of the Son of God whom we receive in faith. The Nativity lets us share spiritually in Mary's virginal motherhood through humility; while in the Epiphany season we take part with Mary, the Bride, in the wedding feast of the Lamb.

Virgin Before Birth

One may regret that the feast of the Immaculate Conception (Dec. 8), especially where it is not only followed by an octave but also preceded by a novena, takes too large a space in the liturgy of Advent. There can be no doubt, however, that it belongs in this period of preparation, because it shows that the one whom God has chosen to become the Mother of the Word of God made flesh is herself in the most perfect way redeemed. Through her Immaculate Conception Mary is truly "full of grace," because God by *preserving* her from the stain of original sin loved her *first*, possessed her in the beginning of His ways, made His grace the very root of her being (cf. lesson of the feast), and endowed her with the full beauty of the new life of redemption: "I am the mother of fair love, of fear, of wisdom and of holy hope. In me is all the grace of the way and of the truth: in me is all hope of life and of virtue" (lesson of the vigil). Her being preserved from sin does not prevent Mary from realizing that she is nothing in herself and that she owes everything she has to the infinite mercy of God who alone conquers evil in its roots. "The One who is mighty has done great things to me." The *Magnificat* is the song of the immaculately conceived, and it is the song of the "lowly handmaid" who represents in

herself all the "poor ones" of all ages who alone offer the virginal soil in which the flower of redemption is able to grow.

Although we do not share the privilege of Mary to be preserved from all stain of sin, nevertheless, being *freed* from it through the grace of her Son, we are called to enter into the spiritual virginity and poverty of Mary's heart, and it is the liturgy of the Sundays and ember days of Advent which offers to us the means to do so. It is very significant that the first Sunday of Advent has St. Mary Major as its stational church. We gather, as it were, in Mary to lift up with her (whose whole desire is to her Divine Spouse) our life to God in perfect trust (Introit). The majestic Gospel of that Sunday shows how the glory of His coming turns all earthly glory into dust. The political might of the nations, the elements, even the powers of heaven shall be moved, and men wither away in fear and expectation. Man's world shrinks into nothing when the second Adam approaches, but the "poor ones," the children of the Virgin lifts up their heads, because their redemption is close at hand. "None of them that *wait* for you shall be confounded" (Gradual). Holy Communion brings the fulfilment of their longing: "The Lord gives goodness, and our land shall yield its fruit" (Communion). In singing this song we have become Mary. We are the "mother earth" which has received God's grace from above and which brings forth fruit, because Christ is born in us.

The Mass of the first Sunday in Advent contains already the whole Christmas season. Its emphasis, however, is rather on our conversion, away from Adam's world with its complacency, its pride, and false sense of security, to the full awareness of the coming of God's kingdom. It is the spirit of St. John the Baptist who, in the liturgy of Advent stands next to our Lady, a virgin himself, and deeply imbued with that virginal humility in which he wants to decrease that the Lord may increase, which breathes in the Gospel of that Mass and which forms an essential part of the whole Advent season. His thundering voice calls all those who in one form on another rely on human power — the soldiers as well as the pharisees—to repentance. He lowers the hills of human pride, being himself one of God's poor. Who could ever forget the Gospel of ember Saturday and of the fourth Sunday in Advent, in which we see the "word of God" bypassing all the great rulers of the time—Tiberius Caesar; his governor in Judea, Pontius Pilate; the local kings: Herod, Philip, Lysanias; even the highpriests Annas and Caiphas—to go to John, the son of Zachary, in the wilderness, that he may preach to them the "baptism of repentance" which would make

them 'poor," and thus ready to receive the Lord of lords who is coming in the humble form of the servant? Only humility is able to discern in the lowly form of the Word Incarnate the Divine Power, the Judge of heaven and earth. It is the humility of Mary which magnifies the Lord. We see the same spirit alive in the Church during the Advent season as she opens her eyes for the awe-inspiring glory of Christ's coming (cf. the Epistle of ember Saturday, and the first, the third and the fourth lesson of the same day, as well as the lesson of ember Friday).

However, humble reverence and awe are not the only dispositions with which the Church looks forward to the coming of the Savior. The stern finger of the Baptist pointed to the *Lamb* of God who did not come to judge but to carry the sin of the world. He is the friend of the bridegroom, and his triumphant voice announces the glad tidings that all human flesh shall see the salvation of God (Gospel of the fourth Sunday in Advent). Likewise is our Lady not only the humble handmaid—one of God's poor ones—but she *exults* in God her Savior as the Bride of the Spirit. Just as the *Benedictus,* which greets St. John as the prophet who gives to his people "knowledge of salvation through forgiveness of their sins, because of the loving-kindness of our God wherewith the Orient from on high has visited us" (Luke 1:76-78), has its place in Advent, so has the *Magnificat* of Mary (cf. Gospel of ember Friday). The description of the bride in the Canticle of Canticles can be applied to Mary and to the Church in the Advent season: "Who is this that comes up from the desert?" (Cant. 3:6; 8:5). From the "desert" of her spiritual poverty rises the bride in greater longing to contemplate the beauty of her beloved (Cant. 8:5). As poverty and humility are the soil out of which reverence and awe for the Divine Majesty of the Savior grow, likewise are they the source of that unique *joy* which the Bride experiences when the Bridegroom comes to shower her with His gifts. Advent is full of this joy. The second and the third Sunday are its most moving expressions. There is no better illustration of that deep mystical identity between Mary and the Church, which characterizes the Advent season, than the fact that the second Sunday of Advent finds us gathered together in the stational church of the Holy Cross in Jerusalem. Those who on the first Sunday had entered spiritually into our Lady at St. Mary Major, now become Jerusalem, and both have the same meaning of becoming the Bride of the Spirit. "People of Sion, behold the Lord shall come to save the nations: and the Lord shall make the glory of His voice to be heard in the joy of your heart" (Introit, second Sunday of Advent). The expectation of the Bride is so full of joy,

because every element of uncertainty is excluded from this longing which is inspired by the sure promises once made to the fathers and now confirmed in Christ, who is the "Yes" and "Amen" to all the promises of the Old Testament, so that through Him "the God of hope fills us with all joy and peace in believing" (Epistle, second Sunday). This jubilant assurance of the Bride naturally is sealed in Holy Communion which is the sacramental fulfilment of the Messianic hope: "Arise, O Jerusalem, and stand on high, and behold the joy that cometh to thee from thy God" (Communion, first Sunday). "Say to the fainthearted, take courage and fear not: behold our God will come and will save us" (Communion, third Sunday).

The mystical identity between Mary and Jerusalem is clearly indicated again in the Mass of ember Wednesday in Advent. In the first lesson we see Jerusalem, Mount Sion, "the mountain of the Lord, and the house of Jacob," from whence the word of the Lord shall come forth, while in the second lesson the sign of the "Virgin who shall conceive and bring forth a Son" is given by the prophet. It is the mystery of the *Annunciation* which the Introit hints at under the veil of a prophetic picture: "Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour," and which the Gospel reveals in its fulfilment through the words of the angel: "Fear not, Mary, for thou hast found grace with God: behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus." Again in Holy Communion we are drawn into the mystery of Mary, becoming one with her when we receive this same Jesus, her Divine Son: "Behold a virgin shall conceive and bear a Son: and His name shall be called Emmanuel" (Communion). The Annunciation has become a reality for us.

The same can be said of our Lady's *Visitation* which the Church contemplates in the Mass of ember Friday. "Mary rising up went into the hill country with haste." These words of the Gospel show us the Virgin as the true *"handmaid of the Lord"* who under the mighty impulse of that "Spirit who does not know any lazy reactions" (St. Ambrose) hastens to serve her subordinate, and in doing so magnifies the Lord in the beautiful song in which Mary's womanly heart rejoices in the defeat of the mighty, of the proud and of the rich, and in the triumph of the humble and of the hungry through the mercy of God the Savior. In her womb she carries salvation to those whom she visits. Indeed Mary is the Church which under the veil of the Sacraments brings Christ into the world, and we ourselves become Christ-bearers, if we

"purified from the old ways (of sin), share in the fellowship of the Church's saving mysteries" (Postcommunion).

Virgin in Birth

It is Mary's unique privilege to "have the joys of a mother together with the glory of virginity" (2 Antiphon, Lauds of the Nativity). The liturgy of the second part of the Christmas season, that of the Nativity, extols the dignity of Mary as "Mother inviolate." The glory of our Lady's virginal motherhood should not, however, make us insensitive to the strong undertone of suffering which accompanies the term "mother" also in our Lady's relation to her Divine Son. It is the Virgin who by nature belongs in the realm of the eternal, while the Mother cannot be separated from time, from the beginning and, therefore, also from the end of life. "And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him up in swaddling clothes, and laid Him in a manger." These words of the Christmas Gospel show clearly that the causality of Mary as a Mother differs essentially from that of the Father. It is not an absolute, but a relative, not an independent but a dependent, not a primary but a secondary, not a divine but a human causality. "Her days were accomplished that she should be delivered." She is Mother under the will of God who alone has set her days, and it is only in this order of time and of history that Christ is "born from a woman" (Epistle, Sunday within the Octave of the Nativity). Mary, as His Mother, is "the deaconess of His fleshly substance" (Leo the Great, sermon 24,3). Christ's Nativity according to the flesh is the beginning of His way as the "Suffering Servant." "As long as the heir is a child, he differeth nothing from a servant" (Epistle Sunday within the Octave). As one "born from a woman He is under the law" (*ibid*). The prophecy of Simeon reveals the "law" under which the Son of Mary lives in the flesh that He has received from His Mother: "Behold, this Child is set for the fall and for the resurrection of many in Israel: and for a sign which shall be contradicted," and it also shows the intimate union between Mother and Son under the same law": "And thy own soul a sword shall pierce" (Gospel of the Sunday within the Octave). The seal which the Law puts upon the Nativity is the Circumcision, and the first shedding of Christ's blood is only the foreshadowing of the consummation of His mission on the cross.

As soon as we grasp this aspect of the Nativity season, which brings it into such close similarity to Passiontide, we can understand much

better why the Church celebrates so many feasts of martyrs during this time. The motherhood of Mary lives on in the Church. The baptismal font is the womb out of which new children are born sacramentally for God (Epistle of the Mass at Dawn), and through the "baptism of blood" the Church becomes the mother of those who are born forever into the new age of eternity. On the feast of the Holy Innocents the Church stands before us as the sorrowing mother who through the ages laments the sufferings which the sword of the tyrants inflicts upon her children. Again in Holy Communion her sorrow, and with her Mary's sorrow, becomes ours when we sing: "A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and she would not be comforted, because they are not" (Communion, Holy Innocents).

Virgin after Birth

In the whole structure of the Christmas season the last part, which is climaxed by the Epiphany, corresponds to the Blessed Fifty Days after Easter. It is the time of maturity and fulfilment. On the vigil of the Epiphany the Gospel begins with the significant words: *"Defuncto Herode*—When Herod was dead." The contrast to the preceding period of the Nativity could not be more strongly emphasized, and is still hightened by the immediately following invitation: *"Arise and take the Child and His Mother, and go into the land of Israel."* The celebration of the Epiphany begins with the "Exodus," the passing from Egypt into the Promised Land, in the company of "the Child *and* His Mother." It must be pointed out, however, that in this period of the Epiphany when the Son reaches maturity and unfolds His divine glory, His Mother appears in a light quite different from that of the Nativity. She is now the "Virgin *after* birth." The order of the flesh which naturally gave to the Mother a prominet part, because it was she who "wrapped Him up in swaddling clothes, and laid Him in a manger" (Gospel of Midnight Mass, Christmas), gives room now to that of the Spirit where the second Adam celebrates the wedding feast with His Bride. As "Virgin after birth" Mary becomes the Bride of the One to whom she gave birth. When Mother and Son meet at the wedding feast of Cana (Gospel of the second Sunday after the Epiphany), the latter does not call her "mother," but "woman." How often has this term been misunderstood! How easily do we grasp its meaning, if we understand it in the light of the Scriptures, as St. Ambrose does when he says: "Why do we hesitate when we hear the word 'woman'? Virginity has received this name first, because when God had taken one of

the ribs of Adam, He built it into a *woman* (Genesis 2:22). Eve had not yet known man, and already she was called 'woman.' Scripture does not hide the meaning of this term when it adds:' Bone from my bone, flesh from my flesh: she shall be called woman, because she was *taken out* of man,' not because she had been *known* by man. As long as she was in Paradise she was called 'woman'" (St. Ambrose, *De institutione virginis* 36, quoted by Theophora Schneider, O.S.B. in her searching study "Maria als Typus der Ekklesia und Vorbild der christlichen Frau" in *Liturgie und Moenchtum,* Heft 8, p. 20-43. Verlag Ars Liturgica, Maria Laach, 1951). The term "woman" therefore, far from being a degradation, is in reality a *glorification* of Mary in the deepest sense of the word. Her Son calls her "woman" whenever He deliberately transcends the order of the flesh and addresses her as His Bride, "full of grace," completely taken out of Him, the Man. The title of "mother" applied to Mary is always associated with the fact that she gave to her Son the likeness of the flesh of sin in which He died as God's Suffering *Servant.* Whenever Christ reveals His glory as the *Lord,* He shows Himself *above* His relation to her as His Mother. This appears not only in the Gospel of the wedding feast of Cana but also in that of the finding in the temple which likewise forms a part of the "Epiphany" (cf. Gospel of the Sunday within the Octave of the Epiphany).

It is only in the Gospel of the feast of the Epiphany itself that Mary is mentioned explicitly as Jesus' Mother. "And entering into the house they found the Child *with Mary His Mother.*" The Mother is there to witness to the true human nature of the Child whom the Magi adore as God. However, the context of the Mass shows that the Church sees more in this scene, because she considers it as the fulfilment of the prophecy which she reads as lesson of this feast: "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee . . . Lift up thy eyes round about and see: all these are gathered together: they all come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side." Again, as so often during the Advent season, Mary is identical with the Church. The Magi coming to find the Child with Mary His Mother are the first-fruits of the Gentiles who shall come from far and wide to gather in the New Jerusalem, their mother, to adore the Lord Jesus.

At the beginning of the Christmas season, during Advent, we had seen Mary, the "Virgin before birth," carrying to Elizabeth the Savior in her womb. There she was the "handmaid" who went with haste to serve. At the very end of the Christmas season we meet Mary again on

the feast of her Purification, which was formerly called "Meeting" *(Hypapante)*, carrying her Child to the altar of the temple in Jerusalem. This is the deepest meaning of her mission as "Virgin after birth." "O Sion, adorn thy bridal chamber, and welcome Christ the King: embrace Mary, for she who is the very gate of heaven, bringeth to thee the glorious king of the new light. *Remaining ever Virgin,* in her arms she bears her Son begotten before the day-star, whom Simeon receiving into his arms, declared unto all peoples to be the Lord of life and of death and the Savior of the world" (Antiphon of the procession). Now she *offers* her Son at the altar and by that she becomes spiritually, and not only according to the flesh, His Mother and His Bride and our Mother, because she is doing the will of the Father. The last mystery of the Christmas season is thus the exact parallel to the scene which ends the Easter season: I mean our Lady in the temple of the new covenant, the cenacle, praying together with the apostles while the fire of the Spirit descends upon her.

The role which Mary plays in the liturgy of the Christmas season shows clearly the meaning of true devotion to the Mother of God. No blasphemy is contained in it, as if we wanted to put Mary on an equal level with Christ. She is the "perfectly redeemed" among Christ's children. The words "full of grace" characterize her sanctity. No matter if she serves as the humble Handmaid, or cares as the compassionate Mother, or sings as the loving Bride, she always remains the *Virgin* "who knows no man," because all her love belongs to God her Savior. She is, therefore, the opposite of any man-centered attitude. It is exactly for this reason that the Church lifts up the banner of devotion to Mary at a time when men try to rely more than ever and exclusively on their own wisdom and power to cure their ills. In the school of Mary our hearts learn to open themselves to the power of divine grace in the virtues of faith and humility practiced by her in the most eminent degree. The school of Mary, however, is the Church. There is no intiation into the spirit of Mary more vital, more forming, more inspiring than the celebration of the Christmas season in the liturgy of the Church. Open your heart to the power of the first Sunday of Advent. Let man's world pass away in you in fear and trembling, become one of God's poor and let your heart be lifted up on the pinnacle of faith and hope and confidence from which the eye of Jerusalem sees the first rays of the King of glory approaching His City, and in doing so *you* are Mary. Enter into that silent night where in poverty and sorrow the Child is born, "born from a woman, put under the law," and you yourself become Mary. Take the Child and His Mother and go into the

Promised Land where the fulness of the Holy Spirit fills your heart and moves you to sing the Eucharist at the altar of God, and again like Mary you are the chaste virgin, espoused to one husband, and with our Queen assumed into heaven you sing the new canticle: "I to my beloved, and my beloved to me!"

AFTERNOON SESSION

AUGUST 19

Chairman
Rev. Godfrey Diekmann, O.S.B.
Collegeville, Minn.

MARY IN THE TEMPORAL CYCLE—EASTER SEASON

Rev. Gerard S. Sloyan
The Catholic University of America
Washington, D. C.

At the close of *Mystici Corporis Christi* (June 29, 1943), Mary is described as including her mother's rights and her mother's love in the holocaust she offered on Golgotha.[1] Her chief offering to the Eternal Father was of her Son, whom she had given back to God ever since He was first given to her. She had begotten Him who was Head of the Church from the womb, and for that reason alone she is correctly called Mother of the Church.[2] She is spiritually Mother to the Church, says Pope Pius XII, through the added title of pain and glory; her powerful prayers, rooted in suffering, reflect a mother's love which is not less intense for any member of Christ than it was for the Infant at her

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[1] "Ipsa fuit, quae vel propriae vel hereditariae expers, arctissime semper cum Filio suo coniuncta, eumdem in Golgotha, una cum maternarum iurium maternique amoris suo holocausto nova velut, Eva, pro omnibus Adae filiis, miserendo eius lapsu foeditatis, Aeterno Patri obtulit." AAS, 35 (1943), 247. "Free from all sin, original and personal, always most intimately united with her Son, as another Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust." *The Mystical Body of Christ* (New York: Paulist Press, 1943), p. 38, par. 127.

[2] "Ipsa fuit, quae Christum Dominum, iam in virgineo gremio suo Ecclesiae Capitis dignitate ornatum, mirando partu utpote caelestis omnis vitae fontem edidit . . ." *Loc. cit.* "Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church; in a marvelous birth she brought Him forth as source of all supernatural life, and presented Him, new born, as Prophet, King and Priest . . ."

breast.[3]

Now, if liturgy's proper business is to give praise to God through our reliving, from year to year, of the work of our redemption from the incarnation to Pentecost, then there is no problem of Marys' place in the scheme.[4] She is of the redeemed: in a time order, the first redeemed, in any qualitative reckoning, the most successfully.[5] The Church celebrates chiefly the "Mystery of Christ" in the Holy Sacrifice and other sacred offices. The saints fit into the worship picture as sharers of Christ's holiness, as showers-forth of God's glory in Him the Son, and as intercessors. About Mary's role there is no element of surprise whatever, though all is strictest mystery. In *Mediator Dei* we read:

> Among the saints in heaven the Virgin Mary Mother of God is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she; no one enjoys more favor and influence with the Sacred Heart of the Son of God, and thereby with the Heavenly Father.[6]

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[3] ". . . ita quidem, ut quae corpore erat nostri Capitis mater, spiritu facta esset, ob novum etiam doloris gloriaeque titulum, eius membrorum omnium mater . . . eadem materna cura impensaque caritate prosecuta est, qua cunabulis puerulum Jesum lactentem refovit ac enutrivit." *Ibid.*, par. 248. "Thus she who corporally was the Mother of our Head, through the added title of pain and glory became spiritually the Mother of all His members . . . and she continued to show for the Mystical Body of Christ, born from the pierced Heart of the Savior, the same mother's care and ardent love with which she clasped the Infant Jesus to her warm and nourishing breast." Par. 128.

[4] Dom E. Flicoteaux, M.B., "Notre Dame dans l'année liturgique," *Maison-Dieu*, 38 (1954), 95. A thorough treatment of the whole question dealt with here is Dom Philipp Oppenheim's "Maria in der lateinischen Liturgie,"*Katholische Marienkunde*, herausg. v. Paul Sträter, S.J. (Paderborn: Schöningh, 1947), I, 183-267.

[5] Louis Bouyer, "Le culte de la Mère de Dieu dans l'église catholique," *Irénikon*, 22 (1949), 148. For the patristic testimony from both East and West to Mary's unique holiness, after that of Christ, cf. Paul F. Palmer, S.J., *Mary in the Documents of the Church* (Westminster, Md.: Newman Press, 1953), p. 130; Walter J. Burghardt, S.J. has a masterly, 45-page study on "Mary in Western Patristic Thought," in *Mariology*, J. B. Carol, ed. (Milwaukee: Bruce, 1955) I, 109-55. The hesitancy of the West about her perfect freedom from flaw until the time of Sts. Ambrose and Augustine is documented thoroughly, pp. 137-47. See also M. J. Scheeben, "Mary's Fullness of Grace," *Mariology* (St. Louis: Herder, 1948), II, 3-31.

[6] "Sanctas autem inter caelites praestantiore modo colitur Deipara Virgo Maria. Eius siquidem vita, ex munere divinitus accepto, Iesu Christi mysteriis arctissime inseritur, ac nemo profecto Incarnati Verbi vestigii propius quam illa atque efficacius institit, nemo maiore gratia potestateque fruitur apud Cor Sacratissimum Filii Dei, ac per illud apud Caelestem Patrem." AAS, 39 (1947), 582. Translation from *On the Sacred Liturgy* (New York: America Press, 1948), p. 69, par. 169 (emended).

We draw near to our High Priest to share His life and His thoughts, and on this yearly liturgical journey no saint strengthens us by help and example so much as does the Immaculate Virgin Mary. She is the Mother of the saved, of those grafted onto Christ. The branches are fruitful through their taking part, sacramentally, in the life proper to the Vine. Mary's fecundity, virginal as she was, is a perfect mystical type of the broader human vocation to have some part in God's creativity without at the same time transmitting death in the act. Her offspring was all Life; there was no element of stigma or diminution in her childbearing. The yearnings of sinful man, the offerer at Holy Mass, to create yet not to beget offspring tending toward animality, even in the progeny of his deeds, are admirably expressed in Mary the fulfillment.[7] She is what we would wish to be, a cooperator in a divine work yet without the authorship of sin and death that is inseparable from our humanity.

There is another sense in which our Lady is the redeemed creature *par excellence*. In her motherhood of Christ, she typifies humanity as active in conjunction with divine power. God is fatherhood from and to eternity: transcendent, absolute. Motherhood first receives from Him and then gives. This free dependence on the Infinite which results in a kind of immanence or derived creativeness, is a splendid type of man lovingly invested by God to share the task of achieving his salvation. He is not inert, actionless. St. Thomas enunciates the principle that it is more glorious for man to expiate sin fully by way of satisfaction than simply to see himself pardoned, for thus, in some limited way, he becomes the cause of his own recovery. (III Sent., dist. 20, a 1., sol. 2).[7a] Thus, Jesus was born of humanity's womb; but man must make choice of Him as his sacrificial Expiator, by giving over his flesh and blood as an offering. "Through the Annunciation the Virgin's consent was awaited in the name of all human nature" (S. Th., III, q. 30, a 1). Says Bouyer:

> In the work of salvation, humanity's proper role is seen affirmed and concretized supremely and conclusively in Mary, who is called to be Mother

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[7] Bouyer, *op cit.*, pp. 143f. Note that the holiness of Mary's Son is basic here, and that her own, while entirely fitting, is in no sense a necessary condition of His. For a resumé on the patristic notion that conception in carnal concupiscence was responsible for the transmission of original guilt, see Burghardt, p. 146, who also gives a few late citations (Peter Chrysologus, Maximus of Turin) for the idea that some primal grace in her, and not mere physical virginity, comprised the fundamental fittingness in her who would beget a wholly innocent Offspring.

[7a] Parma edition (New York: Musurgia, 1948), VII, 209f.

> of the Savior and by that fact, of salvation, which is inseparable from the person of Jesus.[8]

The fact that salvation accomplished in us men by way of sign is the whole work of sacred liturgy is reason enough for this brief elucidation of Catholic faith in Mary's part in the redemptive drama. She is somehow thought by those whose Christian faith is less than Caholic to receive her needed chastening in ancient worship forms, as contrasted with the luxuriant developments of medieval piety. They get small support, however, from any careful inquiry into the early place she holds in Christian worship. As if by way of preparation, the primitive Easter liturgies are marked by frequent references to the virginal womb of the Church, made fruitful by the Spirit, whence must be reborn a new, heavenly race.[9] She is identical with the New Jerusalem in her motherhood of men. "House of God" and "Gate of Heaven" are titles applied to Mary and the Church equally. She is the symbol and gauge of the unity of Christ's Church, for what perfection is realized in her single person must somehow find its way to a multitude of believers. Mary is the Mother of Jesus; the Church, the Mother of Christians. Writes St. Ambrose:

> It was fitting that Mary should be espoused, and at the same time a virgin; because she is a type of the Church, which is without stain, yet married. For virgin she (the Church) has conceived us of the Spirit, and virgin, without pangs, she has given us birth.[10]

And Augustine:

> If, therefore she (the Church) gives birth to Christ's members, she is most like Mary.[10a]

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[8] Bouyer, *loc. cit.*

[9] Bouyer, *The Paschal Mystery* (Chicago: Regnery, 1950), pp. 311f., nn. 7 & 15; Joseph C. Plumpe, *Mater Ecclesia* (Washington: The Catholic University of America Press, 1943), p. 88, n. 19. With reference to note 3 above, however, Plumpe's statement is interesting: "I do not know of any patristic evidence for *Mater Ecclesiae* as a title of Mary."

[10] *In Luc.*, II, 7, PL 15, 1635f.

[10a] *Serm.* 213, VII, PL 38, 1064. For a full-length study of the patristic teaching on Mary as the archetype of Christ's Church which is the divine means of human sanctification, cf. Dr. Alois Müller's *Ecclesia-Maria: Die Einheit Marias und der Kiche* (Freiburg in der Schweiz: Paulusverlag, 1951). His conclusions are summarized in an article in *Divus Thomas*, 29 (December, 1951), 385-401, digested as "The Basic Principles of Mariology," *Theology Digest*, I (Autumn, 1953), 139-44. The latter periodical gives in the same number an excellent bibliography on the largely identical roles of Mary and the Church (p. 146), including H. Coathalem, S.J., *Le parallélisme entre la Sainte Vièrge et l'Eglise dans la tradition latine, jusqu'au XII siècle*, unpublished Gregorian University thesis, 1938, and O. Semmel-

The title "co-redemptrix," so terrifying to those whose grasp on the actuality of the redemption is weak, is, for the Catholic, preeminently a way to describe Mary's human response to her Son's invitation. From the cross He gives value to all human suffering. Sonship of Adam means a community of pain: it is part of the tragic father's legacy. The new Adam transforms that human need to suffer into a community of glory which is bestowed by His Father on Him and all who suffer thus willingly with Him. Mary at the foot of the cross (which is to say, Mary in every offering of the Mass Sacrifice), is preeminent as a willing sufferer among the daughters of the first Adam, hence the leading "co-redeemer" with her Son, the Divine Head of a new race to whose sole power effective redemption is to be attributed.[11] Calvary is for her the crown of her decisive redemptive action, which was consent to the divine maternity. It is a subordinate rôle that Mary plays, but she is clearly first among the least. In the realm of willing reception of the benefits of redemption, she has no peer.

Mary's role in the redemption is not independent and autonomous, even though it is quite correct to describe it as singular or unique. She is "full of grace," but despite its unique fullness, grace is for her the same as it is for us, just as there are not separate divine plans for Mary's salvation and for ours. Her grace is simply the perfect participation of humanity in the incarnation; some theologians go so far as to say that there is a sense in which her physical motherhood of Christ was a result of this fullness of grace, as well as its ultimate cause, since all grace given to men necessarily connotes a maternity or begetting of God in

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roth, S.J., *Urbild der Kirche. Organischer Aufbau des Mariengeheimnisses* (Würzburg: Echter Verlag, 1950). Cf. also *Marie et l'Eglise*, t. 3 (Paris: Lethielleux, 1954), Compte rendu du congrès de la Société Française des Etudes Mariales, Lille, Sept. 10-12, 1953. Summarized in *Ephemerides Mariologicae*, 4 (1954), 146-50; George Montague, S.M., "The Concept of Mary and the Church in the Fathers," *The American Ecclesiastical Review*, 123 (1950), 331-37; K. Delehaye, "*Maria, Typus der Kirche*," *Wissenschaft und Weisheit*, 12 (1949), 79-92. Montague, above, is largely a synopsis of Thomas Livius, C.SS.R., *The Blessed Virgin in the Church of the First Six Centuries* (New York: Benziger, 1893), p. 481.

11 E. Druwé, S.J., "La mediation universelle de Marie," *Marie*, Etudes sur la Sainte Vièrge, sous la dir. d'H. du Manoir, S.J. (Paris: Beauchesne, 1949), I, 536. Here a theological knot is cut with this concept: God, wishing all humanity to associate itself with His Son in a condign satisfaction, first endows Mary with the foreseen benefits of this satisfaction, "so as to render her fully apt for collaboration in it for the rest of men."

All mankind co-redeems with Christ, says Nicolas, in its *application* of the benefits of the cross. Mary, in a dependence no less total, has been given the charge of cooperating with Christ in the *acquisition* of the grace of redemption. Cf. M. J. Nicolas, O.P., "Essai de Synthèse Mariale," *Maria*, I, 736.

the soul, and in her, fullest grace prepared for fullest maternity.[12] In any case, it is clear that Mary's perfect grace of the physical divine motherhood is not a thing entirely apart from the mystical motherhood of God that must typify every soul in which Christ's image is formed. "She is the perfect Church, the whole Church—the person supremely participating in the divine-human marriage."[13]

Just as clear a fact of history as that Mary does not have a role independent of her Son at any time, is the fact that she does not have any special liturgical commemoration at the beginning of things. Her first appearance in a liturgical text other than those embedded in credal formulas at Baptism identifies her clearly as Mother of the Savior. In the *Traditio Apostolica* of Hippolytus of Rome (ca. 217 A.D.) we read: ". . . Thy beloved servant Jesus Christ . . . whom Thou wast pleased to send from heaven into the womb of the Virgin, and in her body He became incarnate and was shown to be Thy Son, born of the Holy Ghost and of the Virgin."[14] For the church at Rome no celebration in Mary's honor was at first thought necessary other than the commemoration of the mysteries of Christ, in all of which she has a part. Worship of her is an indispensable complement of that directed toward Jesus, and this is no strange thing to Catholics who see in her God's anticipated refutation of any Nestorian tendency within the Church. The little maiden will forever serve a divine purpose as the touchstone of orthodox faith in the mystery of the incarnation. Indeed, it was the Christological clarification of Mary's motherhood of a Son who is true God, that accounts for the "sudden bursting into flower—almost universally . . . of her liturgical cult."[15]

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[12] Müller, "Um die Grundlagen der Mariologie," *Divus Thomas*, 29, 398ff. A summary of Müller's teaching, together with that of Scheeben and Roschini, is given bv E. Ledvorowski, "Maternitas divina, fundamentum mariologiae," *Marianum*, XV (1953), 176-94. Cf. Scheeben, *op. cit.*, II, 185-238.

[13] Müller, *op. cit.*, *Theol. Dig.*, p. 143. This is simply St. Thomas's thought paraphrased: ". . . congruum fuit B. Virgini annuntiari quod esset Christum conceptura . . . ut ostenderetur esse quoddam spirituale matrimonium inter Filium Dei et humanam naturam." (S. Th., III, q. 30, a. 1).

[14] Cf. Johannes Quasten, *Florilegium Patristicum* (Bonn: Hanstein, 1935), Pars. I, 29. Englished in his *Patrology* (Westminster, Md.: Newman, 1953), II, 188. Oppenheim, *op. cit.*, says that this is "soon broadened and deepened" into the phrase found in the Roman Canon since the late 5th century, and many Eastern anaphoras, "In unity of holy fellowship we reverence the memory, first, of the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ . . ." (*Communicantes*), p. 187.

[15] Dom B. Capelle, O.S.B. "La Liturgie Mariale en Occident," *Maria* (ed. H. du-Manoir,) I, 219.

The ember Wednesday in Advent, a "Mary-Mass" from its Epistle (*Ecce, virgo concipiet,* Is. 7) and Gospel (the Annunciation, Lk. 1), has its whole character from an expectation of the Nativity. The Circumcision office, as primitively sung, is simply a development of the central dogmatic theme of all the Roman feasts, but in this case as proper to Saint Mary's Basilica on the Esquiline Hill. It seems to have been the first of our Lady's feasts kept at Rome, a *Natale Sanctae Mariae,* which begs her intercession in its *oratio,* "through whose virgin motherhood the prize of eternal salvation has been bestowed on mankind." She is the burning bush unconsumed in her virginal motherhood. Christ, the dew falls gently on the fleece of her womb. She is Jesse's shoot and Jacob's star, in this heavenly interchange where a man is begotten without human seed and comes forth to bestow on us His deity.[16]

The perhaps over-long introductory excursion into the dogmatic aspects of our Lady's redemptive role is due in part to the stiffness of the challenge thrown to one who would look for Mary in the Roman Easter cycle. It is easy to say in a most general way that throughout Paschaltide, having rejoiced at the untold delights which Christ has won for His Mother through His resurrection, we beg through her intercession a share in the joys of heaven; or that in the Pentecostal season our plea to our advocate and our hope is that she may deliver us from present sorrows and the threat of eternal death.[17] We might even examine into the Easter antiphon *Regina Coeli,* or the two Saturday Mass texts to Mary which take us from shortly after Easter to just before Advent. In the prayer accompanying it, the Church asks heaven's Queen to obtain for us that true paschal joy which will burgeon into the life of eternity: "Deus, qui . . . mundum laetificare dignatus es: praesta . . ut, per eius Genitricem Mariam, perpetuae capiamus gaudia vitae."

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[16] Cf. Antiphons of First Vespers, Feast of the Circumcision. (After Sedulius, *Carmen Paschale,* PL 78, 741). They are repeated on February 2, the Purification of our Lady, and have their roots in the *Gregorian Sacramentary* for the octave day of Christmas a century earlier. Cf. Dom Gregory Dix, *The Shape of the Liturgy* (Westminster: Dacre Press, 1945), p. 377. Dix holds the view that Mary's late entrance into Eastern and Western liturgies hinges on the absence of any of her relics, hence of a *depositio* with some local character, which assured the cult of the martyrs. In fact, says Dix, Mary's Visitation (July 2) is her oldest Eastern feast (?) which Boniface IX accepted only in 1389 under Franciscan pressure. It is really the feast of the deposition of a relic of our Lady's veil (maphorion) in the church of Blachernae, Constantinople, in 469 (p. 376). Cf. also S. Salaville, A.A., "Marie dans la Liturgie Byzantine ou Gréco-Slav," *Maria,* I, 277ff., who gives the hymnography of the feast in detail, and the background of the concept of Mary as Refuge or Succor (*skepē, episkepsis*) of the Empire.

[17] Dublanchy, S.M., Art. "Marie," *Dictionnaire de Théologie Catholique,* IX, 2463.

Yet the fact remains that the bulk of Marian intercession is reserved to the great Christ-feasts which lie outside of the Easter cycle: His Nativity, Circumcision, Epiphany (both to the Magi and at Cana), and Presentation. Add to these Mary's Immaculate Conception, Visitation and Purification, and it will be seen that in truth our Lady has no substantial cult apart from that complementary to her Son's.[18] Her mysteries are His and her glorification a simple redundancy or outpouring which flows along with the glory directed to Him.

Christ's sacrifice as the New Lamb is a single mystery, not a series. He is offered, immolated and glorified in a single act of obedient love which His Father ratifies. Hence we have the one ancient observance of His passion, death, resurrection, and ascension in the oldest of Christian feasts, *Pascha*. For present purposes we will consider the Easter cycle to be all that was once included in the ancient *Sacratissima Nox* which makes commemoration of that whole complex of events, distributed though it has been since the fourth century over days and even weeks.[19]

It is true that the Gospel for the ember Wednesday, i.e., second week of Lent (Matt. 12:38-50) reports Christ's response to a man as Mary stands without: "Who is a mother, who are brethren to me?", which answer, with its subsequent qualification for entry into the kingdom,

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[18] This paper does not seem to require deep scrutiny into the origins of the cult of Mary in the art of euchology. Carlo Cecchelli is a good archeologist with whom to begin the search. In his *Mater Christi* (Roma: Ferrari, 1946), I, 165-90, he holds with Jugie against Baumstark and others that there was a primitive Mary-feast in Constantinople before the dogmatic declaration of Ephesus in 431; Roman status of the feast is uncertain until Leo I (440-61). It is described in several pre-Ephesine sources as a "commemoration" (*mnēmē*) of "solemnity" (*panēgyris*) and was very probably held in conjuction with the Nativity, if not on the day itself then in Advent, Dec. 26 (even on Byzantine calendars), or Jan. 6. His discussion of Mary's appearance as first-named in the Canon prayer *Communicantes* concludes that the phrases "memoriam" (*mnēmē*), "semper virginis" (*aeiparthénos*), and "genitricis *Dei*"(*theotókos*) could all have had late fourth-century currency, and that the prayer was probably found in that form in Rome in the time of Sixtus III (432-40). Cechelli digests in a note the findings of C. H. Roberts of Manchester on the oldest recorded prayer to Mary, *Sub tuum praesidium*, dated from third-century Egypt (pp. 305ff.). A John Rylands papyrus collection contains it. Dom Mercenier discusses it in "La plus ancienne prière a la sainte Vièrge," (*Quest. Lit. et Par., 25* (1940), 33-36.

[19] Dix's positions on the fourth-century development of the Lenten-Paschal-Pentecostal period are both arguable and argued, but few write more attractively. Cf. *op. cit.*, pp. 335-60. L. Bouyer's admirable study *The Paschal Mystery* (*q.v.*) is marked by an almost total silence on the developmental question. For a popular treatment see Dom Jean Gaillard, *Holy Week and Easter* (Collegeville, Minn.: Liturgical Press, 1954), pp. 163.

evoked Augustine's dictum: "Mary was more blessed in accepting faith in Christ than in conceiving the flesh of Christ. . . . Her nearness as a mother would have profited her nothing had she not borne Christ more gloriously in her heart than in her body."[20] There is nothing especially seasonal about the use of the pericope from Matthew. It is the sole instance where Mary breaks gently into the public career of her Son once it is launched, and He uses her spirit of conformity to the divine will as a favorable term of comparison with the wicked, sign-seeking generation in which they live. She is the Queen who goes journeying south of Galilee to hear—if only from a doorway—that greater than Solomon whom she had taught to speak.

Just one week later (Wednesday, third week of Lent) the Gospel describes the conduct of the mother of the sons of Zebedee, who in her preferential request shows herself Mary's inferior (Matt. 20:17-28). The Son who came not to have service done to Him, but to serve, through ransom of His life, is seen in a comparison of these two incidents to be very much the Son of His Mother. He waits on the providential will throughout, as does she, and drinks the cup when it is time.

Christ speaks in the Gospel of the fourth Wednesday of Lent of the honor due to mother and father, which honor Mary and Joseph had so richly experienced (Matt. 15:1-20). Oddly, the Gospel of the fifth Wednesday (though no significance is to be sought in the weekly sequence) tells of a mother who out of fear deserted her blind son in a time of crisis, or at least left him on his own (John 9:1-38). The fifth Lenten Thursday tells in its Epistle of a mother not of Nazareth but of Sunam, who is given back her dead son through the prayer of faith. Mouth to mouth, eyes to eyes, hands to hands, the dead lad is brought into contact with the life-breathing, spread-eagled figure of Elias (4 Kgs. 4:25-38). Seven times the boy yawns, his flesh now warm again, as he is given back to the arms of his mother. One need not be an ancient Alexandrian to see the Christian symbolism of this mother-son drama, our resuscitated humanity turned over by Christ in its condition of new life to Mary's care.

The feast of our Lady of Sorrows on Friday of Passion Week has few enthusiasts among modern scholars because it so evidently bears the imprint of late molds of piety rather than the earlier, austere Latin mold on which it is imposed. Dom Flicoteaux does not hesitate to speak

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[20] "Beatior ergo Maria percipiendo fidem Christi quam concipiendo carnem Christi . . . Sic et materna propinquitas nihil Mariae profuisset, nisi felicius Christum corde quam carne gestasset." *Sermo 215*, PL 38, 1074.

of the liturgical texts which crown this devotion of the thirteenth-century Florentine Servites as lacking in the "peaceful and unbrokenly serene tonality of the ancient liturgical compositions."[21] What can readily be seen as the poetic shortcomings of *Stabat Mater Dolorosa* and the overall weepiness of,

> O quot undis lacrimarum,
> Quo dolore volvitur
> Luctuosa de cruento
> Dum revulsum stipite,
> Cernit ulnis incubantem
> Virgo Mater Filium![22]

cannot be used, however, to lessen the scriptural beauty of the antiphons from first Vespers taken from the Canticle. "I will betake myself to the mountain of myrrh and the hill of frankincense" (Ant. 1, Cant. 4:6). "Where has your beloved gone, O most beautiful of women? Whither has your loved one turned?" (Ant. 3, Cant. 5:17), and the Scripture adds, "that we may seek him with you." The Suffering Servant passages of Isaias enrich this Passiontide office immeasurably. In the light of such biblical beauty alone, one would be foolish to resent too much this Mary-feast as an intruder in the Lenten calendar.

> Who could have believed what we heard?
> And the might of the Lord, to whom it has been revealed?
> For he grew up like a sapling before us,

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[21]Flicoteaux, *op. cit.*, attributes the late medieval inclusion of the Seven Dolors "a la faveur d'un courant de piété plus affective et plus sensible que fit prévaloir l'influence de Saint Bernard. Ni la messe ni la double-office des Septs-Douleurs presentent la tonalité toujours paisable et sereine des anciennes compositions liturgiques." (p. 107). He refers, of course, to the strange duplication whereby the third Sunday of September was granted to the Servites as a second feast for the Western Church by Pius VII in 1814, until Pope Pius X moved it to September 15. The Mass texts are the same except for the *orationes*, the offices different except for the incidence in both of St. Bernard's sermon on the Twelve Stars in the second nocturn. For a history of the two feasts, cf. Gabriel Roschini, O.S.M., *Mariologia* (Roma: Belardetti, 1947), II, 141ff., 163f. "There is as yet no dream of enumerating the sorrows when, in 1423, a provincial council of Cologne in its wish to obtain from the Virgin cessation of the Hussite heresy, decreed the celebration of the "Feast of Sorrows." Thus Capelle, *op. cit.*, p. 230.

[22] Hymn for matins, Sept. 15. "With what billows of tears, torn by what sorrows did the Virgin Mother, griefstricken, gaze on the Son who once lay in her arms, now torn from the bloody cross." Authorship is attributed to Prospero Bernardi, O.S.M., by Roschini, II, 176. This hymn from Matins gets the translation it deserves in: "Grief-drenched thou dost appear/ With heart of adamant,/ O Mother; and dost hear/ The Great Hierophant,/ Upon his wooden bier."

> Like a root out of dry ground.
> (*Capitulum,* 1 Vespers, Is. 53:1-2)

To read the query prayerfully is to know that Mary believed the report early, she who had seen God's might accomplish great things in her. He was, in His own phrase, green wood to Jerusalem's pious mourners and a formless sapling without attraction for the onlooker (Is. 53:2), but to her who sorrowed He would always be the strong, straight shoot from Jesse's tree. The invitatory would have us attend to the sorrows of the glorious Virgin precisely because they bring to mind the Lord who died for us. "Come, let us adore the Lord who has suffered for us, while calling to mind the sorrows of the glorious Virgin."[23] The prayer of the feast is diffuse, making mention of Simeon's prophecy as fulfilled in Mary through Christ's sufferings, and asking a share in the blessed effect achieved thereby, in part through contemplation of Mary's *transfixio,* in part through the intercession of all the saints who take their places beneath Christ's cross.[24] In the Epistle our Lady receives the tribute of King Ozias to Judith, although reference to him and to the hapless Holorfernes is edited out:

> The Lord God most high has blessed you, my daughter, above all women on earth. Praised be the Lord, who made heaven and earth, for so ennobling your name this day that your renown shall never fade from men's lips. (Jud. 13:23ff.)

Mary has saved us from destruction, like the brave Judith not without hazard to herself. Is it childish in us who pray the liturgy to grow angry with the emotional display which it visits on Mary? Possibly. There is nothing so restrained as *una furtiva lagrima* for the world's coredemptrix; no, we say *Dolorosa et lacrimabilis es, Virgo Maria,*[25]

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[23] "Dolores gloriosae recolentes Virginis, Dominum pro nobis passum * Venite, adoremus."

[24] "Deus, in cuius passione, secundum Simeonis prophetiam, dulcissimam animam gloriosae Virginis et Matris Mariae doloris gladius pertransivit: concede, propitius; ut, qui transfixionem eius et passionem venerando recolimus, gloriosis meritis et precibus omnium Sanctorum Cruci fideliter astantium, intercedentibus, passionis tuae effectum felicem consequamur: Qui vivis." (*Oratio, Septem Dolorum B.V.M.*) "O God, in whose sufferings, as Simeon foretold, a sword of sorrow pierced the sweet soul of Mary, Thy august Virgin-Mother, grant us this boon: that we, who reverently call to mind her anguish and [sufferings, may through the pleadings of the glorious merits and prayers of all the saints who take their loyal stand beside Thy cross], secure the happiness which Thy own sufferings have gained for us." (O'Connell-Finberg tr. The phrase in brackets does not occur in the feast of September 15).

[25] *Graduale.*

"Mournful and tear-stained are you, Virgin Mary," and so throughout. Perhaps it is because the picture of a crushed and lachrymose Judith comes so hard after reading the Bible account that love's lament done in Mediterranean phrasing seems to fall short of the truth about our Lady. What could be more inspiring than the determined march of Judith back to Bethulia, and her clear call from afar off, "Open, open the gates, for God who has shown His power in Israel is with us!" (Jud. 13:13)? It must not be forgotten that Cajetan's advice to Pope Julius II in 1506 was to reprobate the entire notion of a feast of Mary's Swoon.[26] The theologian's chief argument was that, had she swooned, our Lady's union with her Son in contemplating the work of redemption would have been interrupted, and henec the effect of her fullness of grace impaired. Pope Benedict XIV, in discussing a feast of the Seven Sorrows, cites this view with approval.[27]

The chief fact working against the evangelist's silence over Mary's behavior on Calvary ("There stood beside the cross of Jesus His Mother . . ." John 19:25), aside from the known emotion of Orientals in seasons of grief, is the richness of the Threnodist's five chapters, the bitterness of the Psalmist's tears and those of holy Job.

He has filled me with bitterness;
he has sated me with anguish.[28]

My heart has become like wax
melting away within my bosom.[29]

℟. My face was swollen with weeping.
℣. And black shadows were on my eyelids.[30]

When you have such an arsenal as that to hand, it is hard to keep from using it to illustrate the phrase, "and your very soul a sword shall pierce."[31]

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[26] Cajetanus (Thomas de Vio) "De Spasmo B.V.M." *Opuscula omnia tribus tomis distincta* (Venice, 1588), II, 180f. Cited in Dublanchy, *op. cit.*, c. 2432.

[27] *De festis Domini Nostri Iesu Christi, Beatae Mariae Virginis, et quorumdam Sanctorum*, c IV. 5f., *Opera Omnia* (Prato, 1243), IX, 260f. Dublanchy, *loc. cit.*

[28] "Replevit me amaritudine, inebriavit me absynthio." Ninth antiphon, Matins, *Festa Septem Dolorum* (Lam. 3:15).

[29] "Factum est cor meum tamquam cera liquescens in medio ventris mei." Third antiphon, Matins (Ps. 21:15).

[30] "℟. Facies mea intumuit a fletu. ℣. Et palpebrae meae caligaverunt." Responsories, Sext (Job. 16:17).

[31] *In Nativ. B.V.M.*, 4-7, PL 183, 440ff.

St. Bernard's style is not everyone's choice, but there is no disputing his total devotion to Mary and his considerable theological insight. He who calls Mary the aqueduct through whom the living waters of Christ are poured drop by drop into our dry hearts, contributes some penetrating thoughts to the Church's preparation for the sacrifice of Christ our Pasch. In his sermon used in the second nocturn of the Passion-week feast he speaks of Mary's vulnerability to grief because her soul stayed on in her body even when her Son's had flown beyond the power of a spear to wound.[32] Simeon's word was fulfilled, says Bernard, by that blade of her Son's spoken word which gave her John in exchange for Jesus, disciple for Master, son of Zebedee for Son of God.[33] To be sure, Mary knew beforehand that her Son would die. She had hope and the virtue of absolute faith in His future resurrection. In spite of this, she nonetheless mourned her crucified Son. What sort of wisdom is it in the puzzled onlooker, the homilist asks, that finds it easier to believe that the Son of Mary suffered than that she suffered with Him? If He could die in body as the victim of His own great love, why could not she in spirit die, whose human love has never had an equal.[34]

The inescapable fact of a mother bereaved—Mother to the noblest of sons who, though He was a Savior to the world, would always be her little boy as well—is expressed beautifully in the responsory to the fifth lesson of Matins. In these often homey but never pedestrian echoes of the great scriptural or dogmatic truths the liturgy is seen as a fine

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32 "Et quidem posteaquam emisit spiritum tuus ille Jesus, ipsius plane non attigit animam crudelis lancea, quae ipsius aperuit latus, sed tuam utique animam pertransivit. Ipsius nimirum anima jam ibi non erat, sed tua plane inde nequibat avelli" (Fourth lesson). "And when Jesus your Son had given up His spirit, when the cruel spear which pierced His side could no longer touch His soul, it transfixed yours. His soul was no longer there. Yours was. It could not be torn away." (Benziger translation).

33 Fifth lesson.

34 "Numquid non eum praescierat moriturum? Et indubitanter. Numquid non sperabat continuo resurrecturum? Et fideliter. Super haec doluit crucifixum? Et vehememter. Alioquin quisnam tu, frater, aut unde tibi haec sapientia, ut miseris plus Mariam compatientem quam Mariae filium patientem? Ille etiam mori corpore potuit; ista commori corde non potuit? Fecit illud caritas, qua majorem nemo habuit; fecit et hoc caritas, cui post illam similis altera non fuit" (Sixth lesson). " 'But she must have known beforehand that He was going to die.' Yes, she knew it. 'Had she no hope that He would rise again?' Yes, she had hope; she had absolute faith. 'Did she in spite of this mourn for her cricified Son?' Yes, and deeply. Who are you, my brother? What kind of wisdom is yours? Do you marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in body. Could she not die with Him in her heart? His death was brought about by a love greater than any man has; hers by a love no other mortal ever had except she."

blend of God's favor and man's reflection on the gift.

> The passion of the Lord saddened His Mother beyond measure, whom it struck as a grievous loss in nature's course as well.[35]

And the Canticle is employed by way of accommodation and Vulgate rendition to describe man's new sonship of Mother Mary. This, in the sixth responsory:

> Who shall give thee to me for my brother, sucking the breasts of my mother, that I may cleave to thy side, so that thy blood may touch and cleanse my blood? (Cant. 8:1)[36]

Our Lady's part in the Eucharistic commemoration of Maundy Thursday comes with her brief appearance in the processional hymn *Pange Lingua*,[37] a fitting appearance, for without her there is no sacrament of His Body. The King of the nations pours out for a world's ransom that precious blood which a selfless womb had supplied. He stayed with us long enough to sow the seeds of truth, this heavenly visitor given to us through a Virgin unembraced.[38] The solemn close of His earthly career, at the supper table, cannot be commemorated by the Church without recalling her who made it possible.

> Verbum caro, panem verum
> Verbo carnem efficit:

Mary had made Him flesh, so to say, by her acquiescent word, and now He, the Word made flesh, speaks, and effects it that bread becomes His whole self in the flesh. It is a conception and birth for the

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[35] "Passio Domini * Ipsam eius Matrem, carnali orbitati graviter percussam, vehementissimae contristavit."

[36] "Quis mihi det te fratrem meum sugentem ubera matris meae, et inhaerendo latere tuo, ut sanguis tuus sanguinem meum tangat et tergat:"

[37] Attributed to St. Thomas Aquinas and called by Carducci, one of "le tre più grandi odi cristiane." The others of his selection are *Dies Irae* and *Stabat Mater*. Cf. Roschini II, 181, quoting from *Studi Letterari* (Livorno, 1874), p. 12.

[38] ". . Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine . ."

The two stanzas are rendered in the text above.

ages, by a priest's mouth and hand.

You meet her again on Friday in John's Gospel, though in fact she is never too far off from the Paschal events. "The love of Christ has brought us together as one," had been a refrain of the *Mandatum*.[39] She could rejoice in Him and be glad, never separated from Him except by a few things like the business-like movements of rough executioners' hands, and the distance of a good stone-sthrow, and a rock tomb. Christ's sacrifice is the sign of love. Where love is, there is God also, and there Mary, who knows exactly what to make of that love. She sees strangers carry His limp body away, whom the Father had once sent to her virginal womb. Back go her thoughts to another night when He lay lively on her lap, and the winding bands she had brought enclosed small hands and feet.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Conditor:
Atque ventre virginali
Carne amictus prodiit.

Vagit infans inter arcta
Conditus praesepia:
Membra pannis involuta
Virgo Mater alligat:
Et Dei manus, pedesque
Stricta cingit fascia.[40]

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[39] "Ubi caritas et amor, Deus ibi est. ℣. *Congregavit nos in unum, Christi amor.* ℣. Exultemus, et in ipso jucundemur." Maundy antiphon, I John:2-4.

[40] Therefore, in the course of ages,
Dawned at length that holy morn,
When our Maker, by His Father
Sent from heaven, did not scorn
Taking flesh, to come among us,
Of a lowly maiden born.

Hear the helpless baby crying,
Where the narrow manger stands;
See how she, His Virgin Mother
Ties His limbs with slender bands,
Swaddling clothes she wraps around Him,
And confines God's feet and hands.

Hymn for the veneration of the Cross, Good Friday. From *The Missal in Latin and English* (tr. Finberg-O'Connell).

This is not especially good poetry but it is the people's song, and I have sat on the scamnum on Good Friday often enough reading it alone or alternately with another priest out of a large missal, thinking of all the joy people used to have in singing it—popular as it was and suited to their needs. As I sat there, perhaps (but more likely not), a choir ground out its phrases, strange-sounding in their un-Latin ears, and I knew that something important had been lost.

In the Paschal Vigil Mary is present by necessity but not obtrusion. She is the finger of dawn whose sinlessness prefigures the Christ-Light, the bee who prepares that pure and indestructible substance, mysteriously made, that is the wax of her Son's body. She suffers no loss of His love as it spreads to others; having prepared the fleshly substance of this infinite Person there is something of the inexhaustible about her.

> And though the fire was spread to kindle other flames, such sharing does not lessen the force of its light. For it is constantly fed by the melting wax which the mother bee wrought to form this precious candle.[41]

So sings the deacon as the flames go round the church. Charity is not diminished, nor is the Mother of fair love. She willingly hears Him praised as the Star of Morning because He is the one great luminary. In a firmament of ignorance, of wrong-doing, of death, He dispels the blackness. All others are lesser luminaries who only share in His great glory.

The centuries will be time enough to hear herself praised as Mother of Divine Grace. On Easter's Great Night she hears grace itself praised as the mother in infant children.[42] The Holy Spirit is besought to im-

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[41] "Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquentibus ceris, quas in substantiam pretiosas hujus lampadis, apis mater eduxit" (*Exultet*). This version of the Easter Song is that of Dom Godfrey Diekmann, *The Easter Vigil* (Collegeville: Liturgical Press, 1953), p. 13.

[42] "Qui hanc aquam, regenerandis hominibus praeparatam, arcana sui numinis admixtione foecundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies caelestis emergat: et quos aut sexus in corpore, aut aetas discernit in tempore, omnes in unam pariat gratia mater infantiam . . . Descendat in hanc plenitudinem fontis, virtus Spiritus Sancti. Totamque hujus aquae substantiam regenerandi foecundet effectu. His omnium peccatorum maculae deleantur: hic natura ad imaginem tuam condita, ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur; ut omnis homo sacramentum, hoc regenerationis ingressus. in verae innocentiae novam infantiam renascatur" (*Benedictio aquae baptismalis*). "May the Spirit impregnate this water, prepared for the rebirth of men, by the secret inpouring of His divinity, that there may be born from the stainless womb of this divine font a new creation, conceived

pregnate the baptismal water, that there may be born from the stainless womb of the font a new creation conceived in holiness. The whole substance of the water is made fecund; from it comes forth a new progeny of true innocence, cleansed from all squalor of time past. As Mary, the pure, begot an offspring of Life and Light by the Spirit's power, so does the Church do the same in her water-womb which mothers sons of God.

Risen life, the life of adopted sonship and newness, is the whole Paschal message, and as so often before, Mary's quiet rôle is the double one of receiving the Paschal gifts joyously and herself mediating them for us as the archetype of Holy Church.

Mary has no place in the liturgy of the Easter octave, in part because she had no role as chosen witness to Christ's resurrection.[43] That was for others to do; she was Virgin Mother, sufferer, rejoicer from afar. Her lifetime of silence was an interior one. Her joy at His resurrection is something that ink and quill could not catch. However you read Magdalene's "seven devils," hers was a career lived somehow publicly. Sin or demonic obsession, either would prepare her for the total disregard of opinion and the impetuous hastes necessary for getting her out to the burial place and then breathlessly back to the city to spread the word. Our Lady would not have been good at that. She had heard His quiet prophecies, and would likely have been stunned to think that His closest friends would need any assurance on the events of the third day, since it had been clearly named by Him the rising day. Historically, this was the period of the increase of faith in His resurrection and His truth; she had no place in that. Only in the worshipful outpouring of joy at His rising is there room for Mary, in this portion of the liturgy which is oriented more historically than mystically.

The frequent occurrence of the feast of the Annunciation in Lent or occasionally within the Easter octave is a reminder of Mary's part

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in holiness, the children of heaven. May they all, though differing in age and sex, be alike brought forth as infants by grace, their mother . . . May the power of the Holy Ghost come down (he lowers candle three times) into this full font. And may He make the whole substance of this water pregnant with power to regenerate. Here may every stain of sin be washed away; here may that nature created to Thine image, and remade to its Maker's honor, be cleansed from all its former squalor. May every man who enters this sacrament of regeneration be born again in a new childhood of true innocence."

[43] For a view on the question on which it is impossible not to speculate, see G. Roschini, "Intorno all'apparizione di Gesù risorto alla sua SS. Madre," *Palestra del Clero*, 14 (May 1, 1940). Sedulius (fifth century) seems to be the first to have supposed that Christ appeared to our Lady before anyone else.

in the Paschal mystery through her motherhood, but it is not a seasonal solemnity so much as an historic accident in that place.

The Church's silence over Mary from Easter to Pentecost is, of course, anchored to the Gospels in this matter. The second lesson of Matins on the Monday after *Quasimodo* contains Luke's brief mention of her prayerful presence in the supper room: for six weeks we hear nothing more.[44] But the great matter of our salvation celebrated in this season replaces everything else. Observes Flicoteaux:

> Christ, in dying on the cross, is separated from His Mother. After His resurrection He is no longer quite of the earth. If He appears to His apostles it is solely to strengthen them in faith and to establish them in the kingdom of God. As to the Virgin, she will recover her Son only on the day when she rejoins Him in the glory of heaven.[45]

Daily in the hymn *Regina Coeli,* she is bidden by the Church to exult at His conquest of death, and in her joy keep our poor needs in mind. We ask of God through her no less than the joys of eternal life. The pontificate of Gregory V seems to have given us this lilting hymn (996-99).[46] It appears as an antiphon from Vespers of Easter in the 12th century antiphonary of St. Peter of Rome. From the thirteenth century it begins to appear in the Franciscan Breviary along with other Mary-anthems, the result of a decree of a general chapter at Metz in 1249.[47] The four anthems used to conclude the Office, as we are now familiar with them, are dated to the time of Clement VI, 1350. It was four centuries earlier that liturgical books first began to identify Mary with the Saturday, for reasons sufficiently obscure.[48] Was it in preparation for the Lord's day, as she had prepared for the Lord's coming? Did the Church, with St. Peter Damian, consider God to have rested in her "as on a sacred couch, through the mystery of our lowliness assumed,"[49] and see therein a parallel with His Sabbath rest of Genesis? Or did it begin with Alcuin's seven votive Masses spread over the week?[50] It is

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[44] A. M. Roguet observes that this is the first time that the apostles are found at prayer. They had been taught it, fallen asleep while bidden to do it, but now under Mary's tutelage they practice it. Cf. "How Our Lady Prayed," *Integrity*, 9 (Dec., 1954), 10.

[45] Flicoteaux, "Notre-Dame dans l'année liturgique," p. 108.

[46] Roschini, *op. cit.*, II, 177.

[47] Capelle, *op. cit.*, p. 243.

[48] *Op. cit.*, II, 118ff. Cf. E. Campana, *Maria nel culto cattolico,* (Torino: Marietti, 1943), I, 383-443.

[49] Opusculum 33, *De bono suffragiorum,* PL 145, 566.

[50] Capelle, *op. cit.*, p. 234.

impossible to say. What is sure is that eleventh-century Peter Damian and Bernold of Constance give us authentic assurance that Saturday is Mary's day in Mass and Office, when no feast or lenten Office interferes. From this practice the Little Office of Mary took its rise: St. Gerard, a Cassinese monk and apostle to Hungary (+1046), and the Cluniac monks St. Hugo (+1109) and St. Odilo (+941) are names associated with this Saturday devotion.[51]

In Paschaltide the Mary Mass of Saturday continues to use Sedulius' sacred song as its introit, "Hail, holy Mother, glorious begetter of that King who reigns in heaven and on earth through endless ages."[52] Our share in eternal joy which had been the plea of the *oratio* since her Purification is now underlined as Easter joy. Resurrection and rebirth in Baptism are the forerunners of eternal joy. The seasonal spirit shines through best at the Alleluia verse, however. After the twofold exultant shout of Hebrew praise, we sing:

> Jesse's stalk has flowered: a Virgin has begot the Incarnate God. God has sent forth His peace, reconciling in His own person both heights and depths. Alleluia. Hail Mary, full of grace, the Lord is with you. Alleluia.[53]

The offertory is redolent of Mary's *Theotókos* title, and even the *Playtera* of the Greeks: her amplitude or vastness at containing Him whom the heavens cannot encompass.

> Blessed are you, O Virgin Mary, for having borne the Creator of all: you have brought forth Him who made you, remaining virginal for ever. Alleluia.[54]

The Easter cycle is fulfilled in the Pentecostal, new life in the Church finding its expression in the regular succession of summer and autumn Sundays, until the next Advent begins to bring the sacred events to mind once more. Our Lady cannot be thought of as dealt with adequately in Eastertide, unless final mention is made of her glorious Assumption. The date August 15 was specified by the Emperor Maurice

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51 Roschini, II, 111 and 120.

52 "Salve, sancta parens, enixa puerpera regem: qui coelum, terramque regit in saecula saeculorum."

53 "Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia. Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus. Alleluia."

54 "Beata es, Virgo Maria, quae omnium portasti creatorem: genuisti qui te fecit, et in aeternum permanes Virgo. Alleluia."

(+602) for celebration throughout the Empire, but the feast's origins can easily be assumed to go back to the early sixth century and traced further still to the middle-fifth century Church of the Kathisma (Resting Place) on the Jerusalem-Bethelehem road.[55] It has well been called "Our Lady's Pasch," since it is fitting exultation decreed by God for her perfect cooperation in the drama of redemption. The Introit of the Mass which was replaced in 1950 by the text "*Signum magnum*" is redolent of Easter joy with its exhortation "Let us all rejoice in the Lord as we celebrate a day of feast in honor of the Blessed Virgin Mary." The triumph of Christ our Head has been celebrated through the course of the Paschal solemnity. That of the Virgin Mary is a fitting complement to the triumph of the Savior. "The angels rejoice and praise the Son" (former Introit).

Christian piety cannot conceive of Jesus on His throne as Lord and Christ without His Mother and Spouse beside Him. The height to which He is raised and the name given above all names (Phil. 2:9) demands a royal nuptial for the Queen whose lowliness the Father looked upon delightedly.

It is evident from the liturgy of the feast that the cycle of redemptive mysteries is complete only with Mary's glorification in the virginal flesh.

> O Daughter, blessed of the Lord are you, for through you we share in the fruit of life.[56]
>
> Today the Virgin Mary is lifted up to heaven: rejoice, for with Christ she reigns for ever.[57]

The new Assumption Mass has a beauty all its own.[58] The *Magnificat* makes its hoped-for entrance into Roman Mass texts in the Gospel, replacing the Martha-Mary incident in which our Lady is praised only through an oblique word-play. In the Introit she is the Queen crowned with twelve stars of Apocalypse 12. We pray the glory of resurrection

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55 Flicoteaux, n. 52, p. 112. Cf. Dom Fernand Cabrol, art. "Assomption." *Dictionnaire d'Archeologie et Liturgie;* Capelle, "La fête de la Vièrge a Jerusalem au Ve siècle," *La Muséon,* 56 (1943), 1-33.

56 "Benedicta * filia tu a Domino: quia per te fructum vitae communicavimus." (Ant. 4, Lauds)

57 "Hodie * Maria Virgo caelos ascendit: gaudete, quia cum Christo regnat in aeternum." (Magnif. ant., 2 Vesp.)

58 Lambert Beauduin, O.S.B., "La nouvelle messe pour la fête de l'Assomption," *La Maison-Dieu,* 25 (1951), 140ff.

for ourselves through the merits of Mary assumed, in the Postcommunion.

In the Epistle Mary is represented by Judith and lauded as the glory of Jerusalem, the joy of Isreal, the proud boast of God's holy people.

There is, in a word, every reason to praise God for a pope who gave voice to Catholic faith about Mary in his dogmatic declaration of her Assumption. He gives indication on every hand of knowing, exactly, the needs of a Catholic people who wish to worship God in Christ under Mary's motherhood. May she pray her Son to spare him to us long, and to bring many after him to Peter's throne in the same spirit.

MARY IN POPULAR DEVOTIONS

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The excellent papers of yesterday and today have given abundant proof that there is a noble place for Mary in the liturgy. Marian dogma is so closely connected with the central mysteries of our faith re-enacted in the liturgy that Mary must have an exalted place in liturgy, not merely an inferior one, as it were, off in a corner. Therefore it would be a serious mistake to think of the liturgy as an ancient treasure of the Church, and consequently presenting the prayer of the Church of olden times when devotion to our Lord and to our Lady was not yet sufficiently developed, so that we have to complete it.

Nor should we make the mistake of thinking that only in the liturgy do we find genuine Catholic Marian devotion. We are all acquainted with and daily use popular devotions such as the rosary and the Angelus. Liturgy and popular devotion are by no means two strictly separated forms of piety, or even opposite forms, so that anyone using the one could not be at home in the other. Rather, they are ncessarily closely related, so that one should learn from the other. That is why near the end of this Liturgical Week dealing with Mary in the liturgy there is a special paper about Mary in liturgy and popular devotions. My task is as clearly and as briefly as possible to set forth the principles according to which liturgical and popular Marian devotion should go hand in hand.

We shall develop our theme by making three points. First, we shall see how things were at the time of the origin of so-called popular Marian devotions. Secondly, we shall examine present conditions as regards liturgical and popular Marian devotions. Thirdly, we shall see what we can do to bring these two forms of piety closer together.

Origin of Popular Devotions

First, as to the origin of popular Marian devotions. It is easy to prove that our finest, most precious, and most important Marian devotions either came directly from the liturgy—as the rosary and the Little Office of our Lady—or had from their very beginning the important task to be an extension of liturgical prayer to the life of Christian people, the best example of the last being the Angelus.

The Rosary

What about the rosary? As to its origin, do not think for a moment that the rosary has fallen from heaven as a completely developed devotion. There is not the slightest doubt that the rosary comes by a direct but long evolution from the Divine Office. In the Middle Ages the lay brothers in the monasteries did not understand Latin. Consequently they did not understand the choir Office of the monks. Just as the monks recited one-hundred-fifty psalms, so the lay brothers, not able to pray in Latin, also wanted to pray one-hundred-fifty prayers. At first they did not pray the Hail Mary (not yet developed to its present form) but the Our Father. Later they used the first part of the Hail Mary as we know it now, and then a combination of the Hail Mary and the Our Father. Before long this manner of praying, originally intended for the lay brothers, was taken up also by the laity.

It is also important to understand that merely saying one-hundred-fifty prayers is not enough. Liturgy introduces us to and re-enacts the mysteries of Christ, helping us at the same time to meditate on them. That was the reason for connecting with the vocal prayers of the rosary meditation on the mysteries of Christ and Mary's part in them. Originally many more mysteries were used, and only in the course of time were they reduced to the fifteen now universally accepted.

The Little Office of the Blessed Virgin

The origin of the Little Office of our Lady was similar to that of the rosary. It most certainly was not devised to give the laity a short Breviary, nor even as a shorter form of the Office for lay brothers and sisters. Today our sisters are very busy people, but at the time of the origin of the Little Office of our Lady nuns were not busy at all. They were not allowed to do any active apostolic work in the Church; rather, they did the wonderful and splendid work of praying and sacrificing for the Church; but most certainly it was not a question of giving them a short Office. What, then, was the reason for the origin of the Little Office of our Lady? The monks of that time did not do as much manual labor as formerly, so that they had more time to pray, and we find them using their time very well. The big Office was too short to fill all the time they wanted to give to prayer, and consequently to the full Office they added a lesser Office—sometimes the Office of our Lady, often also the Office of All Saints, but as time went on more and more only the Office of our Lady.

Sisters and the Little Office

I should like to say a word here about the Little Office as a short Office for sisters, even though what the sisters should do in this matter is not our assignment. There are some sisters who, not yet having any choir Office, wish to pray at least a short Office. Would it not be a good solution for them to adopt the Little Office of our Lady? In all sincerity I must answer in the negative. The Little Office is a very wonderful prayer, if we see it in the spirit of its origin as an additional choir prayer, but every day in the year to say this Office and nothing else—even though it is a good prayer—is by no means as good as the full Office or a shortened form of the Monastic or Roman Breviary. Why? First, realizing that it is not easy to say the same prayer every day, the Church likes to give us a variety of prayer. Secondly, the Little Office, concerned only with our Lady, is not nearly as complete as the full Office which, during the whole church year, deals with all the important mysteries of Christ and our Lady. How many fine inspirations cannot sisters get from a shortened Breviary which varies according to seasons and feasts all through the year?

Therefore, keeping in mind the origins of Marian devotions such as the rosary and the Little Office of our Lady, we must admit that in the beginning they were clearly additional to liturgical piety. But far from standing in opposition to liturgical piety, they have in them a good deal of the spirit of the liturgy. And it is well to stress again that the initiators were the monks, and that the laity accepted them with enthusiasm from the monks. Unfortunately, too, at the time of their origin, the understanding of the liturgy was decreasing.

The Angelus

As to the Angelus which originated in the late 13th century, we can hardly prove its direct derivation from the liturgy. But it is evident that this fine devotion should help the Christian people to consecrate, at least three times a day, their daily work and to begin the principal sections of their daily life with prayer as the monks do by reciting the different parts of the Divine Office. And how should it be done? As in the Divine Office, we find also in its popular extension of the Angleus the recitation of a simple prayer which is connected with the grateful remembrance of the mysteries of our religion (incarnation, passion, resurrection). Here, too, our Lady leads us to the mysteries of Christ. Here, too, we go with Mary to Christ, and in the closing prayer with Christ to the Heavenly Father.

Present Condition of Popular Marian Devotions

How is the right combination of liturgy and popular devotions to be made? We have to admit that there are sometimes real difficulties. Present day Marian devotions are not as close to the liturgy as they were in the beginning. There is a great difference in both quantity and in spirit.

Looking to the quantity, we must admit that at least sometimes in the spiritual life of many, popular devotions are not the additional but the principal spiritual fare.

Then, as regards their spirit there is often difficulty, too. Let us take as examples some of our finest devotions, namely, Sacred Heart devotions, devotion to the passion of our Lord, and Marian devotions. They are all fine devotions, but we cannot deny that each of them is concerned with only a sector of our faith. There is always a singling out of one sector of doctrine, so that there is the danger of a consequent lack of attention to other doctrines.

Moreover, in many of our popular devotions there is often a little too much of the emotional element. Often, also, they are too much founded on private revelations and stress too much the element of human petition.

If someone is spending too much time on popular devotions with these defects, they can even be a hindrance in his spiritual life. Evidently one cannot pray twenty-four hours a day. To cite an extreme example, I know a priest in my own country, a man very devoted to our Blessed Lady, who regularly tries to pray a thousand Hail Marys every day—more or less twenty rosaries. This priest, finishing these prayers late in the evening, has not yet prayed his Divine Office.

Also, from the standpoint of their spirit there may be some difficulty. The style of many not so perfect popular devotions is to different from the spirit of the liturgy. And so, if someone is praying really from the heart and not merely reciting in a mechanical fashion what he finds in his prayer book or breviary, he may find it not so easy to combine the two. We might recall here the parable of our Lord about the two leather bags—one old, the other new. For best results the new wine is put into new bags, the old into old ones, and it is not wise to mix them up according to ones own fancy.

Principles for a Solution

How, then, should it be? And how could it be? Let us set down some principles to guide us in this delicate matter.

We cannot deny that our good popular devotions, such as the rosary, are by their nature very personal and private. It is evident, of course, that we must also have private prayer in the Church.

Moreover, they are full of emotional elements. It would be wrong to think that we should exclude the affective element in our prayers.

You know, too, from your own experience that our good popular devotions contain a lot of meditation, a very necessary element in well balanced internal prayer.

But we must see not only the advantages but also the dangers. There may be a danger of too much separation in the spiritual life, too much individualism. Thus, it would be a profitable inquiry to see how often the devout "I" appears in the liturgy and how often it occurs in private popular devotions. The little old fashioned prayer book is not always in the finest form, so that I am completely sure that that devout "I" would appear much more often in private devotion than in the liturgy. Therein lies a danger of subjectivism and sentimentality. The liturgy is always first and foremost the prayer of Jesus Christ and of the Church, not of the individual person.

It is the spirit that is most important, for it is the spirit which gives life. So, if we sometimes have difficulty with popular devotions, it is not merely their grammatical structure but a lack of spirit that is responsible. What, then, is the right spirit of liturgical prayer? First of all, it must be strictly Theocentric and Christocentric—through Jesus Christ to the Father. Secondly, in every prayer, in every practice, there must be priority of praise and thanksgiving—not mostly petition with a little praise and thanksgiving added as an after-thought. Thirdly, the whole of Christian dogma is found in the liturgy, and there is special stress on the essentials of Christian dogma. Fourthly, liturgical prayer is well balanced as to intellectual and emotional content. Lastly, the spirit of community is predominant in the liturgy. It is the community praying. As one family we are going to God, praising Him and giving thanks.

If you ask me if there be some difficulty in liturgical prayer, I must certainly answer in the affirmative. Sometimes in liturgical prayer it is not so easy to pray personally, since it is the prayer of the community.

Sometimes, too, the emotional element is not so evident. Consequently, as our Holy Father says, there are dangers also rising from an exclusive use of liturgical prayer.

The solution is evidently not a mechanical one—in the morning a fine Mass, in the evening only popular devotion. The solution can be only on organic one, and to that end I now propose some guiding principles:

1. Liturgy must always have the preference. In well ordered Christian prayer the liturgy must be the main food, not merely additional fare. Popular devotions must always have a complimentary function, and as such can inspire and help us greatly.

2. If good popular devotions are flourishing, they should not be destroyed, but neither should bad ones be artificially preserved. If a priest finds a popular devotion in his parish that is not really helping, he should not preserve it merely for its own sake. One must not feel obliged to preserve all popular devotions, for obviously our church is not an ascetical museum.

3. The popular devotions should have more and more the spirit of the liturgy, for it is the spirit that gives life.

4. One must not trust in and stress merely the external structure of the liturgy, thinking that all popular devotions must have the structure, let us say, of a Little Office. That would be a form of ascetical phariseeism.

5. The liturgy must learn from popular devotions. I am speaking here only of the part of the people and their participation, not of the part of the priest, because in that I do not presume to give advice to the Church. For the people a good deal of freedom is necessary. The liturgy can learn from popular devotions an attractive popularity and a helpfulness for meditation. If the liturgy learns this, then the liturgical celebration will be very popular and attractive, speaking to the hearts of the people.

If you ask why it is that some of our best Catholics—sometimes sisters, seminarians and even priests—are still a little too much in the line of popular devotions, I would answer that it is largely a question of our preaching. It would be a very useful historical inquiry to show that some kind of deviation in popular devotions began at a time of imperfect preaching. If we priests are preaching the whole of dogma, always stressing more and more the essentials of our wonderful doc-

trine and showing how it is completely Theocentric and Christocentric —through Christ our Lord to the Father, and the Blessed Virgin only helping us to come to Christ and with Him to go to the Father—you may be sure the problem will be solved after some years of correct Theocentric and Christocentric preaching in the spirit of the liturgy.

As our leader the Blessed Virgin desired to lead this earth and us to Christ. Surely she is not interested at all in too much isolated, separated, over-emphasized devotions to herself, which consequently are not sufficiently helping us to come to Jesus Christ, and with Jesus Christ to go to the Heavenly Father.

DISCUSSION

REV. ROBERT NOVOTNY, Kenosha, Wis.: The Church sanctifies time in the liturgical cycles and in the Divine Office. In private prayer the custom has arisen of dedicating certain months to different intentions, e.g. May and October to the Blessed Mother, June to the Sacred Heart. Would you have any suggestions for integrating them with the church year, so that we might not stress them as much as we have? The situation in our parish is this: the children at the beginning of the school year receive a little note to take home to their parents, asking whether they will be able to assist at Holy Mass during October and May, the implication being that they are not expected to be there the rest of the year.

FATHER HOFINGER: I shall begin with the most difficult point, that of May devotions, which the Holy Father himself raises in *Mediator Dei.* Is there a problem or not, and if so, what is it?

May is always in Eastertide when Christians should be absorbed in the joy of the Risen Christ. In some places May devotions are so much stressed that some Christians hardly even think about Eastertide, and this is not proper. The right solution can be found in Father Jungmann's book, *Die Frohbotschaft unseres Verkündigung.* A good preacher of Marian devotion in May should always connect our Lady with the work of our Lord. We ourselves like, approve and use May devotions, but we not approve of them when they are developed in such a way that the faithful, from the psychological point of view, are not able to follow this most important season of the liturgical year; and so we would say: a little less in the evening, but more in the morning at Holy Mass.

Furthermore, it would be still finer to have not a month of Mary, but to make the whole church year a season of Mary by highlighting her role in the mysteries of Christ. To cite a classic example, if you develop well Mary's place in the liturgy of Advent, your people would not be so exclusively interested in May devotions.

SISTER M. ALICIA, C.PP.S., O'Fallon, Mo.: You said, Father, that the popular devotions at present are not as close to the liturgy as they formerly were. I have been trying to think of some examples relative to that. Could you give one, please.

FATHER HOFINGER: We say in Latin: *nomina sunt odiosa*—names are odious. I should prefer that you apply the principles I have proposed and take a more positive approach. I am very happy to see that in this country you already have some very fine popular devotions in line with the liturgy, e.g. the booklets of Grailville and the Liturgical Press.

REV. T. R. HEATH, O.P., Washington, D. C.: You said, Father, that the liturgy can learn from popular devotion, so it seems to me that the liturgy can learn from the rosary. At both Lourdes and Fatima our Lady proposed the rosary as a means of bringing people back to God. I am not all for the rosary and against the liturgy. I am here because I love the liturgy as the official worship of the Mystical Body and I believe we should do all we can to bring our people to appreciate and love the liturgy more; but there is such a chasm between the intellectual approach of the liturgy and the lack of capacity in our people, that such popular devotions as the rosary are positively necessary to bring the people to that appreciation of the liturgy.

FATHER HOFINGER: I think it is completely true that the liturgy should learn from the finest popular Marian devotion we have—the rosary. I should like to stress again what I have already told you, namely, that the liturgy should learn from the rosary to stress more than it does now the element of meditation on the mysteries of Christ. It is also evident that we even now have the element of meditation in the liturgy, and that we should meditate more and more on the liturgy. For the people, especially in the missions, a very easy way will always be the way of the rosary.

SISTER FRANCIS ASSISSI, O.S.F., West Allis, Wis.: Did I understand you rightly when you said that meditation, or opportunities for meditation, were more evident in the liturgy in former times than today?

FATHER HOFINGER: Yes; and here you can see the fine insight of our Holy Father as illustrated in the Easter Vigil. At the prayers after the prophecies when the deacon invites all to kneel with *Flectamus genua* he is directed to allow some time for silent prayer before singing *Levate.*

Allow me to say a word about the missions in this connection. It is always easier for me to speak about the missions than about conditions in your country, although in only four months among you I have learned to appreciate very much the fine Catholicism in America. But what is the matter in the missions? Our Christians until now (we have to reform it) spend the whole time at divine service shouting their prayers to the Heavenly Father, and He is not allowed time to speak with His lovely children. We must have correct principles in our prayer. Christian prayer should always begin with the word of God. First, He speaks to us; we listen and meditate, like the Blessed Virgin, on what He tells us; and then we answer from our hearts. We should like to see a fine parochial liturgy patterned on this principle, allowing more moments of silence for meditation.

We should also have, especially in the missions, more reading of the Scriptures in our Sunday services. At many Masses, particularly in low Masses, there is no reading for the people. The priest has his reading, but he does not give it to the people. After the Epistle, for instance, we have the Gradual as an echo, so that we can reflect on what we have heard, thank God for His message, and then give our answer.

JOSEPH MILTON, Sacred Heart Seminary, Detroit, Mich.: Would adaptations of the Divine Office for the use of the laity similar to what we have in the program booklet of this Liturgical Week be liturgical prayer, or private devotion based on liturgical prayer?

FATHER HOFINGER: The question is not an easy one to answer from the theological point of view. We have our definition that the liturgy is the prayer of the Church. Now you can understand the prayer of the Church in different degrees. If you are positing the necessity of an hierarchial leader, such as a priest or a religious deputed by the Church, evidently the prayers we are saying before our sessions are not liturgical in this strict meaning. To a lesser degree the prayers of a Christian community based on the prayer of the Church would be liturgical.

In the missions, because of the shortage of priests, we have Sunday services without a missioner, but ordered by the Church, so that the

Christians are obliged to come together for these prayers. I think we have to admit that such a Christian community, praying by the order of the Church, prays as an *ecclesiola,* a little church.

JOSEPH MILTON: Would you say, then, that Vespers from the laymen's Office would be a family prayer comparable, or even preferable, to the rosary?

FATHER HOFINGER: First of all, freedom of the children of God! It is wrong to stress too much any one form, and consequently you cannot oblige Christians to pray the rosary every day, apart from priests and religious who are called upon by canon law to do so. Evidently the rosary is a very excellent devotion, but it is perhaps finer to pray the Divine Office with the Church.

REV. LEONARD KOEHRING, Milwaukee, Wis.: You suggested de-emphasizing May devotions by having them in the morning at Holy Mass, so that greater prominence is given to the liturgy and spirit of Eastertide. Yesterday someone enunciated the principle, "*De Maria nunquam satis* — about Mary never enough." Are you against that principle?

FATHER HOFINGER: As a theologian I should give a clear answer. We must distinguish. It does not mean that one can never sufficiently multiply prayers to the Blessed Virgin, in other words, the more the better, becoming like the priest I mentioned who prayed a thousand Hail Mary's every day and still had not begun his Divine Office at eleven o'clock that night.

Again, "*De Maria nunquam satis,*" is not right if one understands it to mean that one must say as much as possible about the Blessed Virgin. There are dogmas regarding her and one cannot go beyond what they tell us she has received from God. Mary in her humility would be the first to insist on that.

But "*De Maria nunquam satis*" does have a right meaning, namely, that we shall never be able sufficiently to admire, praise and extol the wonderful vocation and the excellence of the Blessed Virgin.

☆ ☆ ☆

RT. REV. MSGR. REYNOLD HILLENBRAND, Vice-President of the Liturgical Conference, Hubbard Woods, Ill.: Two years ago at its Cleveland meeting, the Liturgical Conference made history by electing as its first episcopal president the Most Reverend William T. Mulloy,

Bishop of Covington, Ky. He has served as President for two years, during which he has given the Liturgical Conference every encouragement by his leadership and interest. We owe him a tribuhe of gratitude, so may I ask that you give our retiring President a standing ovation. Although our constitution would warrant his serving for another year, Bishop Mulloy could not be prevailed upon to do so, feeling that it is better to elect another bishop every two years and thereby enlist the interest, help and encouragement of more and more bishops in our work.

I am very happy to announce to you this afternoon that we have another bishop for our new President, a bishop who has made a mark for himself in the work of the Church. He has what is possibly the most difficult diocese in the whole country, a diocese in which there are fewer Catholics proportionately not only in our country but in many other parts of the globe as well. This bishop has pushed the frontiers of the Church in his own diocese along so many fronts. There is such diversified activity, and his interest in all that concerns the Church has been very pronounced. I know this from personal experience, having been with him on many occasions. I am very happy to announce to you that we have a notable member of the hierarchy as our new President in the person of Bishop Vincent S. Waters of Raleigh, North Carolina.

ADDRESS OF ACCEPTANCE

The Most Reverend Vincent S. Waters, D.D.
Bishop of Raleigh, N. C.

I think the Board of Directors took very seriously that word we heard so much about yesterday—*anawim*—and chose poor little North Carolina on account of its sympathy for the missions.

I certainly am complimented and privileged to be elected to this position to take the place of the wonderful bishop you have had as President.

I have been inspired during this week by the outstanding international figures, theologians and Scripture scholars who have done so much to make this a real international gathering. I am sure that there is nothing in the Church, nothing in this country, that could do more for the country and for the Church than this Liturgical Conference; and I am confident that your priests, sisters, and lay people who are so enthusiastically interested in the liturgy will ultimately do more for the Church than many other associations. We sorely need a solid liturgical foundation for our Catholic Action. I am truly happy to have been chosen at least to add my encouragement to this wonderful movement, and I hope and pray that I might get a few more prayers for the *anawim* in North Carolina. God bless you!

EVENING SESSION

AUGUST 19

PONTIFICAL MASS

Celebrant and Homilist
The Most Reverend Albert G. Meyer, D.D.
Archbishop of Milwaukee

HOMILY

We are concluding, this evening, days which have been filled with the special light and heat of the Holy Spirit, steeping ourselves ever more in the understanding and love of the sacred liturgy of the Church. This sacred liturgy is but the prolongation of the priestly mission of Jesus Christ, which is to endow mankind with the rich blessings of supernatural grace.

The sacred liturgy is "Christ being fulfilled," the ever-present and ever-recurring fulfillment of the parable-allegory of the vine and the branches: "He who abides in me, and I in him, he bears much fruit; for without me you can do nothing" (John 15:5).

Christ is the great revelation of God; he is God translated to our souls: making known to us the divine secrets, and showing us how a God lives among men in order to teach them how to live perfectly; He is the purest and most living manifestation of the divine perfections. What Christ said and did, what He realized in His person, what He willed for us—all these are admirably set forth in the Gospel.

Now, the Gospel is admirably set out, enframed and commented upon in the liturgy of the Church. Listen to these words of an eminent writer: "From Advent to Pentecost, the Church unfolds before our gaze the whole life of her Divine Spouse, not merely as it is found in the Gospels, but illustrated by the prophecies, the letters of St. Paul, the commentary of the holy doctors. The whole existence of Christ, integral and living, is re-enacted before our eyes; the Church offers for our contemplation, one by one, under their particular aspect of splendor, in characteristic relief and according to their sequence, all the

mysteries of Jesus; nowhere else, as in the liturgy, can we become so well acquainted with the gestures of Jesus Christ, the words which fell from His lips, the feeling of His Divine heart; it is the Gospel relived at each stage of the earthly life of Christ, Man-God, Saviour of the world, head of His Mystical Body, and bringing with Him the virtue and grace of all His mysteries, for our souls' benefits. Nowhere, as in the liturgy, does there exist such a complete, simple, orderly and deep exposition of all the marvels which God has performed for our sanctification and salvation; it is both the most perfect expression of revelation and that most adapted to our souls' needs, it is an exposition which appeals both to the eyes of the body and of the imagination and which moves the attentive soul to its depth."[1]

As we turn to the Gospel of this evening's Mass, we see the words of Christ on the necessity of watchfulness and preparedness. The sacred liturgy of the Church has specialized this thought in the many sacred vigils which are commemorated throughout the liturgical cycle, in order that we may more fully enter into the various mysteries of Christ's life. Indeed whole seasons, such as Advent and Lent, are a prolonged vigil and a preparation for the major mysteries of this divine life, lived among men.

In a larger sense, the entire liturgy of the Church is dominated by the theme of vigilance, watchfulness and preparation. For the sacred liturgy does not limit itself to certain liturgical or ritual acts, but rather tends to place the whole life of man, and even all his profane activity, in the rightful relationship of the creature before its creator. Thus, by infusing and informing most efficaciously the Christian life with the spirit of Christ, the High Priest, the Church anticipates here on earth, in a certain manner, the eternal heavenly liturgy, and prepares man for participation in it, thus enabling him to arrive at the supreme goal of his elevated rational nature.

The early Christians of the Church were greatly impressed with the thought of the *parousia* or the second coming of Christ in the last days. Some of them however, misused this doctrine of Christ, so emphatically taught by St. Paul, contrary to the essential notion of this life in relation to the life to come. In fact, the Apostle found it necessary to reprove and correct these errors: "We beseech you," he writes to the Thessalonians, "not to be hastily shaken from your right mind,

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[1] Marmion, *Christ in His Mysteries.*

nor terrified, whether by spirit, or by utterance, or by letter attributed to us, as though the day of the Lord were near at hand. Let no one deceive you in any way, for the day of the Lord will not come" until certain signs have been fulfilled. Hence he charges these Christians not to be deceived, to continue with quietness their daily work, not to grow tired of well-doing, and in all things to direct their hearts into the love of God and the patience of Christ.

Elsewhere (Eph. 3:14-21) he calls upon the Christians to be "strengthened with power through the Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts; so that being grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fulness of God."

In the liturgy, and through the liturgy, these two fundamental ideas are constantly set forth and effectively realized. With its exuberant and constant affirmation of the supernatural, with its ever-insistent preaching of the eternal destiny of man, with its other-worldly outlook, the sacred liturgy of the Church never allows us to forget that "we have no permanent city but we seek for the city that is to come" (Heb. 13:14).

Nevertheless, the liturgy is but the extension of the sacramental principle, according to which all visible creation, of which man is the head, was made to serve God and to glorify Him through man (Rom. 1:20; Wis. 13; Ps. 8:18). This sacramental principle was divinely reaffirmed in the highest degree in the incarnation, the visible manifestation of God in human nature. Christ Himself sacramentalized the world, and His visible sacrifice is the supreme exemplification of this principle: through Christ all things, whether on earth or in the heavens, are to be reconciled to God (Col. 1:20).

Thus it is that the liturgy prepares for the final coming of Christ by making continuously real His second coming. This it does not only by proposing to us Christ in His mysteries and in all the circumstances of His life throughout the liturgical year, but above all in the Sacred Eucharist, the divine banquet table, where the union between Christ and the soul is the most intimate possible this side of eternity, and wherein we find above all, in the words of St. Thomas, the *pignus futurae gloriae*—the pledge of our future glory.

In the glowing words of Pope Pius XII, in *Mediator Dei*: "This mystery of the Eucharist is the culmination and center, as it were, of the

Christian religion . . . the crowning act of the sacred liturgy." Here, in the Mass, there is re-enacted, realized, and made fruitful, in a measure far beyond what we ask or conceive, the glorious riches of God made possible for us through Christ (Eph. 3, 20), and there is celebrated in sacramental and mystical reality the eternal liturgy of heaven, whose whole purpose is so wonderfully expressed in the concluding words of the Canon of the Mass: "By Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory, forever and ever."

The Mass, which we are celebrating this evening, commemorates St. John Eudes, who in the Office of today is said to be rightly called the author of the liturgical cult of the Sacred Hearts of Jesus and Mary.

Liturgical piety, which by its nature is collective and social, leads to perfect charity, which combines in one act the love of God and the love of neighbor. It is this perfect charity, symbolized so wonderfully by the love of the Sacred Hearts of Jesus and Mary, which is the essence of Christian perfection and the imitation of Christ. It combines most wonderfully the saints' constant preoccupation for heaven and the things of God, with the practical expression thereof in this life through that love, which Christ himself described in these stirring words: "Amen I say to you, as long as you did it for one of these, the least of My brethern, you did it for Me" (Matt. 25:40).

Thus we also understand that liturgical piety, which continues the priestly work of Christ in all its universality down the centuries and among all people, and in which therefore Christian solidarity finds its highest expression, uniting in its acts all members of Christ without distinction of class or social condition, does not dispense from that individual and private piety, which is so necessary for everyone, if liturgical piety and participation in the liturgy is to be effective. The lives of all the saints, and above all that of the Blessed Mother of God and of Christ Himself, demonstrate to us how indispensable are personal asceticism, meditation, private prayer and the flowering of all the virtues for the full power of a penetrating and reforming liturgical piety. At the same time, through this harmonious combination, liturgical piety will be perfect, elevate and broaden individual piety, which by itself and alone is exposed to the danger of becoming sterile and of being stifled in the considerations of narrow selfishness. In the lives of the saints we see how these two forms of piety are in a continual intimate relationship, completing and perfecting each other, in the union of personal action and of Church in her sacred liturgy.

A fruitful liturgical education of the masses, therefore, whether it be that of the clergy or that of laity, must begin from a sound and efficacious ascetical foundation. The liturgy can penetrate profoundly all of Christian life, in its varied and even bewildering modern activities, only when and in the measure that the way has been prepared through the development of the convinced and good Christian and Catholic. We have a most persuasive argument for this conclusion in the many solid forms of popular piety and popular devotions, which seem to flourish particularly in relation to the cult of the Sacred Hearts of Jesus and Mary, the modern expressions of those many "paraliturgical" practices and pious customs which dominated the Middle Ages, and which made the whole life of men in those days so healthily other-worldly, without destroying the gladness and happiness that God wills for this world.

With special emphasis, therefore, does Pope Pius XII in *Mediator Dei* speak of those "other exercises of piety, which although not strictly belonging to the sacred liturgy, are, nevertheless, of special import and dignity, and which have been approved and praised over and over again by the Apostolic See and by the bishops . . . These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the Sacrament of Penance, to attend Mass and receive Communion with devotion, and, as well, encourage them to meditate on the mysteries of our redemption and imitate the example of the saints." Specifically mentioned by the Pope are prayers said to the Blessed Virgin Mother of God, to the Sacred Heart of Jesus; also novenas, triduums, way of the cross and other similar practices.

The solid criterion, therefore, for the renewal of the liturgical spirit must be the profuond conviction and realization, especially on the part of those who gives themselves particularly to this apostolate, of the most intimate relationship between the unity of worship with the unity of faith and the unity of rule or obedience. There must be also the perfect understanding of both the individual as well as the social nature of man, the ever-present realization of the importance of individual and personal piety, as well as the social piety of the liturgy. In the words of Pope Pius XII, we must above all, "not cease to inculcate into the minds of all, that progress in the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety, but rather in their helpfulness towards spiritual progress of the faithful and constant growth of the Church universal."

It is this criterion of the helpfulness and effectiveness of these devo-

tions and exercises in making the divine cult loved and spread daily ever widely, which the Church herself follows in permitting and encouraging them. Anything, however, that may be an obstacle to the principles and norms of divine worship, or that hinders and opposes these norms, the Church through her divinely constituted authority will reform, and does. Let us always remember that, while we must guard the faithful against the error of omitting the substance for the shadow, there are many ways in which the Church encourages her faithful, attracting and directing souls to God, purifying them from their sins, encouraging them to practice virtue, and stimulating them to advance along the path of sincere piety. The same Holy Spirit who guided the Church in the first centuries, and all subsequent centuries, continues to vivify and direct her in our days.

Let us conclude this Liturgical Week on the note of confident love, which is so characteristic a fruit of true devotion to the Sacred Hearts of Jesus and Mary. We are rightly concerned about the menace of Communism in the world today, but are not always rightly concerned about the reason why it is a menace. In direct opposition to the kingdom of heaven and the true supernatural other-worldly outlook, Communism proclaims the exclusive goal of this world. Precisely because it denies the next world, does it also, wherever it dominates, make life in this world unbearable. Precisely because it exaggerates the social and collective nature of man, does it also "extinguish the spirit" of the individual, suppressing and crushing the private and personal rights of man as a child of God. We must bring to bear on modern life the influence of the sacramental principles of the liturgy made vital through our efforts and personal behavior of life.

Let us, therefore, with perseverance and with confidence go to the throne of grace which is the Sacred Heart of Jesus, who wills to dispense His graces through Mary, and there receive in ever greater abundance that love of God above all things, which enables us to discover with ever greater breadth and length and height and depth the love of Christ which surpasses all knowledge, and which is revealed to us not only in the sacred liturgy but indeed in every creature, and above all in every human being made to the image and likeness of God, and redeemed by Christ on the cross of Calvary.

THE LITURGICAL WEEK, 1954

Registration Statistics

State	Clergy	Sisters	Brothers	Semi-narians	Laity	TOTAL
Alabama	---	2	---	---	---	2
Arkansas	---	2	---	1	---	3
California	1	2	---	---	2	5
Colorado	2	2	---	1	---	5
Connecticut	4	---	---	---	---	4
Florida	1	---	---	---	---	1
Illinois	50	83	1	15	34	183
Indiana	4	2	1	---	2	9
Iowa	7	12	---	1	1	21
Kansas	2	2	---	---	---	4
Kentucky	5	---	---	1	1	7
Maryland	3	2	---	2	---	7
Massachusetts	8	4	---	---	2	14
Michigan	4	13	---	1	12	30
Minnesota	30	23	1	4	14	72
Missouri	17	13	---	1	12	43
Montana	---	2	---	---	---	2
Nebraska	1	2	---	---	1	4
New Jersey	2	2	---	---	---	4
New York	12	7	---	2	4	25
North Carolina	3	---	---	---	---	3
North Dakota	4	6	---	---	---	10
Ohio	10	6	---	---	18	34
Oklahoma	---	2	---	---	2	4
Oregon	1	---	---	---	---	1
Pennsylvania	9	4	---	2	1	16
South Carolina	2	---	---	---	---	2
South Dakota	1	14	---	---	---	15
Tennessee	---	---	1	---	---	1
Texas	3	---	---	---	---	3
Vermont	2	---	---	---	---	2
Washington	1	2	---	---	---	3
Washington, D. C.	6	2	---	---	1	9
Wisconsin	130	915	11	30	672	1758
Belgium	---	---	---	---	1	1
Canada	10	4	---	---	4	18
France	1	---	---	---	---	1
Ireland	2	---	---	---	---	2
Korea	1	---	---	---	---	1
Philippines	1	---	---	---	---	1
TOTALS	340	1130	15	61	784	2330

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